THE FORME OF

Prayers and administration of the Sacramentes, vsed in the Eng. Church at Geneua, approued & receiued by the Churche of Scotland. Whereynto besides that which was in the former bookes, are also added sundrie other prayers.

1584

The contents of this Booke.

The order of Excommunication. &c.
The confeſsion of the Chriſtian Faith.
The order of Electing Miniſters, Elders and Deacons.
The Aſſemblie of the Miniſterie. &c.
An order for interpretation of the ſcriptures, & anſwering of doubtes. &c.
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The Catechiſme of M. Iohn Caluin.
A briefe examination of children, &c.

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THE ORDER OF EXCOMMVNICATION,

and of publike repentance, vſed in the *Church of Scotland, and commaunded to be printed by the generall Aſſemblie of the ſame, in the moneth of Iunii. 1571.*

And firſte wee muſt vnderſtand what crimes be worthie of excommunication, and what of publike repentance.

IN the firſt, it is to be noted, that all crimes which by the Lawe of God deſerue death, deſerue alſo excommunication from the ſocietie of Chriſtes Church, whoſoeuer the offendour be: for it is no reaſon that vnder any pretence whatſoeuer, open impietie ſhould be ſuffered in the viſible body of Chriſt Ieſus. And therefore wilful murtherers, Adulterers, (lawfullie cõuicted) Sorſerers, whichconiurers, Charmers, and giuers of drinkes to deſtroye chil-

dren, & open blaſphemers, as if any renounce God, denie the trueth, and the authoritie of his holy word, raile againſt his bleſſed Sacramentes, ſuch wee ſaye ought to be excommunicated from the ſocietie of Chriſts church: that their impietie may be had in greater horror, and that they may be the more deeply woũded, perceyuing themſelues abhorred of the godly. Such open malefactors ſhall be ſommoned to appeare before the Miniſter and Elders of the Church (according to the Acte of the 26. of December 1568.) to heare that his crime tried as touching the trueth of it, and to anſwer for him ſelfe, why the ſentence of excõmunication ſhoulde not be pronounced publikelie againſt him If the offendour lawfully warned appeare not, inquiſitiõ being taken of the crime, the Miniſter may pronoũce ſentence of excommunication againſt the ſame offendour the next Sunday after, the forme whereof ſhall after be declared. But if the offendour appeare and alledge for him ſelfe any reaſonable defence, to wit, that hee will not be fugitiue frõ the law, but wil

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abyde the cẽſure therof for that offence, then may the ſentence of excommunication be ſuſpended till that the Magiſtrat be required to trie that cauſe, wherein if the Magiſtrates be negligent, thẽ ought the church to requeſt to proceede to publike admonition, that the Magiſtrates may be vigilant in that caſe of bloude, which cryeth vengeance vpõ the whole lande where it is ſhed without puniſhement. If no remedie by them can bee founde, thẽ iuſtlie may the church pronounce the offendor excommunicate, as one ſuſpect beſides his crime, to haue corrupted the Iudges reuengers of the blood: and ſo ought the Church to proceede to excommunication, whither the offendour be fugitiue from the lawe, or if he procure pardon, or illude the ſeueritie of iuſtice by meanes whatſoeuer, beſides the triall of his innocencie.

If the offendor abyde any aſsiſe, and by the ſame be abſolued, then may not the Church pronounce excommunication, but iuſtlie may exhort the man by whoſe hande the blood was ſhed to enter into cõſideration with him ſelf, how

precious the life of man is before God, and howe ſeuerilie God commaundeth blood (howſoeuer it be ſhed, except it be by the ſworde of the Magiſtrate) to be puniſhed. And ſo may enioyne vnto him ſuch ſatisfactions to be made publikelie to the Church, as may beare teſtification of his obedience and vnfayned repentance. If the offendor be conuict and execution followe accordinge to the crime, then vppon the humble ſuyte of him that is to ſuffer, may the Elders and Miniſter of the Church not onelie giue vnto him conſolation, but alſo pronounce the ſentence of abſolution, and his ſinne to be remitted according to his repentance and faith. And thus much for excommunication of publike offendours.

And yet further, we muſt cõſider that if the offendour be fugitiue from the lawe, ſo that puniſhement can not bee executed againſt him, in that caſe the Church ought to delay no time, but vpon the notoritie of his crime, and that he is fled from the preſence of the Iudge, it ought to pronoũce him excommuui-

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cated publikelie, and ſo continuallie to repute him, vntill ſuch time as the Magiſtrate be ſatisfied. And ſo whither the offendour be convict in iudgement, or be fugitiue frō the Lawe, The Church ought to proceede to the ſentence of excommunication. The forme whereof followeth.

THE FORME.

The Miniſter in publike audience ſhall ſay:

IT is clerely knowen vnto vs, that N. ſometimes baptiſed in the name of the Father, and of the Sonne, and of the holy Ghoſt, and ſo repūted & counted for a Chriſtian, hath fearfully fallen from the ſocietie of Chriſtes body, by committing of cruell and wilfull murther (or by committing filthie adulterie &c) which crime by the lawe of God deſerue death. And becauſe the ciuile ſworde is in the hande of Gods Magiſtrate, who notwithſtāding oft winkes at ſuch crimes: we hauing place in the Miniſterie, with greefe & dolour of our hartes, are cōpelled to drawe the ſword

graunted by God to his Church. That is, to excommunicat from the societie of Christ Iesus, from his body the church, from participation of the Sacramentes and prayers with the same the saide N. And therefore IN THE NAME AND AVTHORITIE OF THE ETERNALL GOD, AND OF HIS SONNE IESVS CHRIST, We pronounce the said N. excommunicate and accurſed in that his wicked facte. And charge al that fauour the Lord Iesus, so to repute and holde him (or hir) vnto such time as that eyther the Magistrate haue punished the offendour, as Gods Lawe commaunds, or that the same offendor be reconciled to the Church againe by publike repentance: and in the meane time wee earnestlie desire all the faithfull, to call to God to moue the harts of the vpper powers, so to punishe such horrible crimes, that malefactours may feare to offende, euen for feare of punishement: and also so to touche the harte of the offendour, that he may deepely consider how fearfull it is to fall in the handes of the eternall

nall God: That by vnfeyned repentãce he may apprehende mercie in Christ Iesus, and so auoyde eternall cõdemnation.

THe sentence of excommunication once pronounced, the Church may not suddenlie admit the murtherer, or conuict adulterer to repentance and societie of the faithfull, albeit that pardon be purchased of the Magistrate: but first ought inquisition be taken, if the murtherer haue satisfied the partie offended, that is, the kin and friendes of the man slaine: which if he haue not done, neyther is knowen that he is willing so to doo, the Church in no case may heare him. But if he be willing to satisfie, and the friendes so vnreasonable as by no meanes they wil be pleased, then ought the Church to put moderation to the vnreasonablenes, in case the ciuile Magistrate hath not so done before: And so proceede with him that offereth repentance, that the wilfulnes of the vndiscrete be not a hinderance to the reconciliation of him that earnestlie craueth the be-

benefite and ſocietie of the Church.

And yet may not the Church receyue anie excommunicate at his firſt requeſt: but in ſuch greeuous crimes as before ar expreſſed, (of others ſhalbe after ſpoken) fourtie dayes at the leaſt after his firſte offer, may be appointed to trie whither the ſignes of repentance appeare in the offendour or not. And yet in the meane time the Church may comfort him by wholeſome admonitions, aſſuring him of Gods mercie, if he be verily penitent: he may alſo be admitted to the hearing of the word: but in no wyſe to participation of prayers, neither befote nor after Sermon. The firſt fourtie dayes expired, vpon his newe ſuite the Miniſter or Seſsion may enioyne ſuche paynes as may trie him whether he be penitent or not, the leaſt are, the murtherer man to ſtande three ſeuerall Sundayes in a publike place before the church doore bare footed and bare headed, clod in baſe & abiect apparell, hauing the ſame weapō which he vſed in the murther, or the like bloodie in his hand, and in intelligible wordes ſhall ſay to ſuch as ſhall enter into the Church:

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THE CONFESSION of the penitent.

SO farre hath Satan gottē the victorie ouer me, that cruelly I haue ſhed innocent blood, for the whiche I haue deſerued death corporall & eternal. And ſo I graūt my ſelf vnworthie of the cōmon light, nor yit of the cōpany of men. And becauſe in God there is mercy that paſſed all meaſure, and becauſe the Magiſtrate hath not taken from mee this wretched life, I moſt earneſtlie deſire to be reconciled agayne with the Churche of Chriſt Ieſus, from the ſocietie whereof my iniquitie hath cauſed me to be excōmunicated. And therfore in the bowelles of Chriſt Ieſus, I craue of you, to pray with me vnto God, that my greeuous crime may be of him remitted, and alſo that ye wilbe ſuppliants with me to the Church, that I abyde not thus excommunicate vnto the ende.

At the laſt of the three Sundayes certayne of the Elders ſhal receyue him into the Church, and preſent him before the preaching place, and ſhall declare

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vnto the Miniſter, that all that was enioyned to that offendor, was obediently fulfilled by him. Then ſhall the Miniſter recite vnto him aſwel the greeuouſnes of his ſinne, as the mercie of God, if he be penitent And after that ſhall require of the Church, if that they deſire any further ſatisfaction, and if no aunſwere be giuen, then ſhall the Miniſter pronounce his ſinne to be remitted, according to his repentance, and ſhall exhorte the Church to embrace him as a Brother, after that prayer & thankesgiuing be giuen vnto God, as after ſhal be deſcribed.

And thus farre to be obſerued for the order in receyuing of them that haue committed capitall crimes, be it murther, adulterie, inceſt, witchcraft, &c.

Reſteth yit one other kinde of offendours which deſerue excommunicatiõ, albeit not ſo ſommarilie, to wit, ſuch as haue bin partakers with vs in doctrine and Sacramentes, and aae turned back againe to papiſtrie, or haue giuen their preſence to anie part of their abhomina-

tions,

tions, or yet thoſe whiche of any long continuance withdrawe them ſelues frō the ſocietie of Chriſtes body, and from the participation of the Sacramentes, when thei are publikely miniſtred. Such no doubt declare them ſelues worthie of excommunication. But firſte they muſt be called eyther before the Miniſters & Elders, who may accuſe them for their tranſgreſsions, exhorte them to tepen-. tance, and declare to them the daunger wherein they ſtand.

Whom if the offendour heareth, the Miniſter may appoint him a day to ſatisfie the Church publikelie, whō by his faulte he had offended. But if he continewe ſtubburne, then may the Miniſter declare the next Sunday the fault and tranſgreſsion of ſuch a perſon, and his obſtinat contempt: and this aduertiſement giuen two Sundayes, the thirde may the ſentence of excommunication be pronounced.

Offences that deſerue publike Repentance, And the order to proceede therein.

Such

SVch offences as fall not vnder the ciuile ſword, & yit are ſlaunderous & offenſiue in the Church, deſerue publike repentance: and of theſe ſome are more heynous then others, fornication, drunkeneſſe vſed, ſwearing, curſed ſpeaking, chyding, fighting, brawling, and common contempt of the order of the Churche, breaking of the Sabboth, and ſuch like, ought to be in no perſon ſuffered. But the ſlaunder being knowen, the offendour ſhould be called before the Miniſterie, his crime proued, accuſed, rebuked, and he commaunded publikelie to ſatisfie the Church: which if the offendour refuſe, they may proceede to excommunication, as after ſhalbe declared.

If the offendour appeare not, ſommonds ought to paſſe to the third time. And then in caſe he appeare not, the Church may commaunde the ſentence to be pronounced.

If in caſe it be leſſe haynous, and yet deſerue admonition, as vvanton & vain wordes, vncomelie geſtures, negligence in hearing the preachings, or abſteining from

from the Lords table whē it is publikly
miniſtred ſuſpiciō of auarice or of pryde
ſuperfluitie, or ryotouſnes in cheare or
rayment: theſe we ſay and ſuch others,
which of the world ar not regarded, de-
ſerue admonition amongeſt the mēbers
of Chriſtes body. Firſt, ſecretely by one
or two, of thoſe that firſte eſpye the of-
fēce Which if the perſon ſuſpected heare
& giue declaration of amendment, then
there needeth no further proceſſe. But if
he deſpiſe the admonition, then ſhould
the former warners take to them ſelues
two or three faithfull & honeſt witnes,
in whoſe preſence the ſuſpected offēder
would be admoniſhed, & the cauſes of
their ſuſpicion be declared. To whom if
then he giue ſignification of repentance
and promiſe of amendement, they may
cut off all further accuſation. But if he
obſtinatlie contempne both the ſaid ad-
monitions, thē ought the firſt & ſecond
brethren ſignifie the matter to the Mini-
ſter & Elders in their Seſsiō, who ought
to call the offendour, and before the cō-
playners accuſe him aſwell of the crime,
as of the contempt of the admonition: if

if then he acknowledge his offences, & be willing to ſatisfie the Brethrē before offended, and the Seſsion then preſent, there needeth no further publication of that offence. But if he declare him ſelfe obſtinat to the Seſsion, Then without delay the next Sunday ought the crime, and the order of admonitions paſſed before, be publikelie declared to the churche. And the perſon (without ſpecification of his name) be admoniſhed to ſatisfie in publike that which he refuſed to doo in ſecrete, and that for the firſt. If he offer him ſelfe to the Church before the next Sunday. The diſcretion of the Miniſterie may take ſuch order as may ſatisfie aſwell the priuate perſons whiche firſt were offended, as the Church declaring the repentance, and ſubmiſsion of that brother, that before appeared ſtubburne and incorrigible. But if he abyde the ſeconde admonition publike, when his name ſhalbe expreſſed, and his offences and ſtubburnes declared, then can no ſatisfaction be receyued but in publike: yea it may not be receyued before that he haue humblie required the ſame

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of the Miniſterie and ſeſsions of the Church in their appointed aſſemblie. If he continue ſtubburne, then the third Sũday ſhe ought to be charged publikely to ſatisfie the church for his offence and contempt, vnder payne of excommunication. The order whereof ſhall after be declared.

And thus any ſmall offence or ſtaunder may iuſtly deſerue excommunication, by reaſon of the contempt and diſobedience of the offendour. If the offendour ſhewe him ſelfe penitent betweene the firſt admonition and the ſecond, and ſatisfie the Miniſterie of the Church, & the brethren that before were offended in their aſſembly, then it may ſuffiſe that the Miniſter at the commaundement of the Seſsion, declare the next Sundaye (without appeairng or expreſsing of the perſon) his repentance and ſubmiſsion, in theſe or other wordes:

It was ſignified vnto you before (dearly beloued) that a certayne brother (or brethren) was noted, or at the leaſt ſuſpected of ſome offence, Whereof he being admoniſhed by one or two, appea-

red lightly to regard the ſame. And ther fore was he and his offence certified vnto the Miniſterie in their aſſemblie, who according to that duetie and charge accuſed him of the ſame. And not finding in him ſuch obedience as the profeſsion of a Chriſtian requireth, fearing that ſuch offences and ſtubburnes ſhuld engender contempt and infect others.

They were compelled to let you vnderſtande the crime, and the proceedinges of the Seſsion, minding to haue ſought the vttermoſt remedie, in caſe the offendour had continued obſtinate: but ſeeing that it hath pleaſed God to mollifie the hart of our brother, whoſe name we neede not to expreſſe, ſo that he had not onely acknowledged his offence, but alſo hath fullie ſatisfied the brethrē which firſt were offended, and vs the Miniſterie. And hath promiſed to abſteyne frō all appearance of ſuch euill as whereof he was ſuſpected and admoniſhed: we haue no iuſt cauſe to proceede to anie further extremitie, but rather to glorifie God for the ſubmiſsion of our brother, and vnfeynedly praye vnto him that in

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the like caſe we & euerie one of vs may giue the like obedience.

THE FORME AND Order of publike repentance.

FIRST, it is to bee obſerued, that none maye bee admitted to publike repentance, except that firſte they be admitted thereto by the Seſsion and Aſſemblie of the Miniſters and Elders. In the which they ought ſharplie to be examinet, what feare and terrour they haue of Gods iudgementes, what hatred of ſinne and dolour for the ſame: and what ſenſe and feeling they haue of Gods mercies. In the whiche if they be ignorant, they ought diligentlie and carefully to be inſtructed: for it is but a mocking to preſent ſuch to publike repentance, as which neither vnderſtande what ſinne is, what repentance is, what grace and mercie is, nor by whome Gods mercie and fauor bee purchaſed.

After then that the offendour ſhall

be in the Assemblie instructed, so that he haue some taste of Gods iudgementes: but chiefly of Gods mercies in Christe Iesus, he may be presented before the publike Church vppon a Sunday after the sermon, and before the prayers and Psalme, and then the Minister shal saye:

Beloued and deareſt Brethren, we by reason of our charge & Ministerie, present before you this Brother, that by infirmitie of his flesh and crafte of Satan, is fearfully fallen from the obedience of his God, by committing N. of a cryme &c. (let the sinne be expressed) by the which he hath not onely offended agaynst the Maiestie of God, but also by the same hath giuen great slaunder and offence to his holy Congregation: and therefore doeth (to his owne confusion) both to the glory of God and our great comfort, present him selfe here before you, to witnesse and declare that he is willing to be reconciled with God thorough Iesus Christ, and with you his Brethren whom he hath offended: And therefore it is requisite that yee and hee vn-

vnderſtande what aſſurance we haue to require ſuch publike ſatisfactiō of him, what cōmoditie we ought to reape by the ſame, and what profyte and vtilitie redoundes to both of this his humiliation.

That publike repentance is the inſtitution of God, and that it is not manns inuention, may be playnely gathered of the wordes of our Maiſter, commaunding, that if one haue offended his brother in what ſorte ſo euer it be, that hee ſhall goe to him and be reconciled vnto his brother: if the offence committed agaynſt one Brother, requires reconciliation: the offence committed agaynſt many brethren, requireth the ſame. And if a man be charged by Chriſte Ieſus to goe to a man whom he hath offended, and that by confeſsing of his offence require reconciliation, much more is he bounde to ſeeke to a whole multitude whom he hath offended, and before them with all humilitie require the ſame. For that woe which our Maiſter Chriſt Ieſus pronounceth agaynſt euerie man that hath offended the leaſt

within his Church, remayneth vpon euerie publike offendour, vnto ſuch time as he declare him ſelf willing to remoue the ſame: which he neuer can doo vnto ſuch time as he let the multitude whom he hath offended, vnderſtand his vnfeyned repentance. But becauſe that al men of vpright iudgement agree in this, that publike offences require publike repentance, wee paſſe to the ſeconde heade, which is, what is it that we haue to conſider in the fall and ſinne of this oure brother: if we conſider his fall and ſinne in him onely without hauing conſideration of our ſelues and of our own corruption, we ſhall profyte nothing: for ſo ſhall we but deſpyſe our brother, and flatter our ſelues. But if we ſhall earneſtly conſider what nature we beare, what corruption lurketh in it, howe prone & readie euerie one of vs is to ſuche and greater impietie, then ſhall wee in the ſinne of this our Brother, accuſe and condemne our owne ſinnes: in his fall ſhall we conſider and lament our ſinfull nature: alſo ſhall we ioyne our repentance, teares & prayers with him & his;

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knowing that no fleſhe can be iuſtified before Gods preſence, if iudgment proceede without mercie. The profite whiche this our brother and we haue of this his humiliation is, that we and he may be aſſured that more readie is our God to receyue vs to mercie through Chriſt Ieſus his onely Sonne, then wee are to craue it. It is not ſinne, be it neuer ſo greeuous, that ſhall debarre vs from his fauour, if we ſeeke to his mercie: for as all haue ſinned, and are by them ſelues deſtitute of Gods grace, So is he readie to ſhewe mercie vnto all that vnfaynedly call for the ſame. Yea, hee doeth not onely receyue ſuch as come, but he by the mouth of his deare Sonne, calleth vpon ſuch as be burdened & loden with ſinne, and ſolemlie promiſeth that hee will refreſhe them.

We haue beſides an other cõmoditie, to witte, that if we ſhall hereafter fall in the like or greater (for we ſtande not by our owne power, but by grace onelie) that we be not aſhamed in this ſame ſort to humble our ſelues, and confeſſe our manifolde offences.

Nowe therfore Brother, as we al prayſe God in this your humiliatiō, beſeeching him that it be without hipocriſie. So it becommeth you earneſtly to conſider of what minde and with what heart yee preſent your ſelf here before this aſſemblie. It is not your ſinne that ſhall ſeparate you from your God, nor from his mercie in Ieſus Chriſt, if you repent the ſame, but hypocriſie and impenitencie which God remoue from you and vs, is no wiſe tollerable before his preſence.

The offendour ought to proteſt before God that he is ſory for his ſinne, & vnfaynedly deſireth God to be mercyfull vnto him, & that for the obedience of his deare Sonne our Lorde IESVS Chriſt.

THE MINISTER.

WE can onely ſee that whiche is without, and according to your confeſsion iudge, leauing the ſecretes of the hart to God, who onely can trye and ſearche the ſame. But becauſe vnfayned repentance for ſinne, and ſimple

ſimple confeſsiõ of the ſame, are the meare giftes of God, we will ioyne our prayers with yours, that the one and the other may be graunted vnto you and vs.

THE PRAYER.

ETernall and euerliuing God, Father of our Lorde Ieſus Chriſt, thou whiche by the mouth of thy holy Prophetes and Apoſtles, hath plainelie pronounced, that thou deſireſt not the death of a ſinner, but rather that he may conuert and liue: who alſo hath ſende thy onely Sonne to ſuffer the cruell death of the Croſſe, not for the iuſt, but for ſuche as finde them ſelues oppreſſed with the burden of ſinnes. That by him and his interceſsion, they may haue acceſſe to the Throne of thy grace, being aſſured that before thee they ſhall finde fauour and mercie. VVe are aſſembled (O Lord) in thy preſence, and that in the name of our Lorde Ieſus thy deare Sonne, to accuſe before thee our ſinnes, and before the Seate of thy Maieſtie, to craue mercie for the ſame. VVee moſt humblie beſeeche thee ô Father of mercies, firſte that thou would touche and moone our hartes by the power of thy holy Spirit, in ſuche ſorte,

ſorte, that wee may come to a newe knowledge of our ſinnes: But chieflie, O Lorde, that it will pleaſe thee to mooue the harte of this our Brother N. &c. who hath offended thy Maieſtie, and a great number of this thy holye Congregation, by his greeuous and publike ſinne, ſo doeth he not refuſe publikelie, to acknowledge and confeſſe the ſame, as that this his humiliation giuen to the glorie of thy name, preſentlie doeth witneſſe. But becauſe O Lord, the externall confeſsion without the dolour of the harte auayleth nothing in thy preſence, wee moſt humblie beſeeche thee, that thou wilt ſo effectually mooue his harte and oures alſo, that he and we without hypocriſie, cōdempning that which thy Lawe pronounced vniuſt, may attayne to ſome ſenſe and feeling of thy mercie, which thou haue aboundauntlie ſhowen vnto mankinde in Ieſus Chriſt our Lorde. Graunt O Lorde vnto this our Brother, the repentance of the harte, and a ſincere confeſsion of the mouth, to the prayſe of thy Name, to the comforte of thy Churche, and to the confuſion of Sathan. And vnto vs graunt O heauenly Father, that albeit wee can not liue altogither cleane from ſinne, yet that wee fall not in great

and

and horrible crymes, to the dishonour of thy holy Name, to the slaunder of our Brethren, and infamie of thy holy Gospell which we professe. Let thy godlie power, O Lorde, so strengthen our weakenesse, that neyther the craft of Sathan, nor the tyrannie of sinne drawe vs vterlie from thy obedience. Giue vs grace, O Lorde, that by holynes and innocencie of life, we may declare to this wicked generation, what difference there is betweene the sonnes of light, and the sonnes of darkenesse: that men seeing our good workes, may glorifie thee and thy dear Sonne IESVS Christe, our onely Saniour & Redeemer, to whome with thee and the holye Spirit, be all honour, prayse and glorie, nowe and euer. AMEN.

THE PRAYER finished, the Minister shall turne him to the penitent Brother, and in full audience shall saye.

Ye

YE haue heard Brother, what is your duetie towards the Church which ye haue offended, to witte, that willinglie ye cõfeſſe that crime that you haue committed, asking God mercy for the ſame, and ſo that yee may reconcile your ſelfe to the Church which ye haue offended. Ye haue heard alſo the affection and care of the Church towards you their penitent brother, notwithſtanding your greeuous fall, to witte, that we all repute and eſteeme your fall to bee our owne: we accuſe our ſelues no leſſe thẽ we accuſe you. Nowe finallie, we ioyne our prayers with yours, that we and ye may obteine mercie, and that by meanes of our Lord Ieſus Chriſt. Let vs therefore Brother haue this comfort of you, that ye will openly and ſimplie confeſſe your crime, and giue to vs atteſtation of your vnfeyned repentance.

The penitent ſhall then openlie confeſſe the crime whatſoeuet it be, and ſhal deſire Gods mercie, and pray the church to call to God for mercie with him, and vnfainedly deſire that he may be ioyned agayne to their ſocietie and number.

If

If the penitent be confounded with ſhame, or ſuch a one as can not diſtinctlie ſpeake to the comfort and inſtruction of the Church, the Miniſter ſhall make repetition, that euerie poinct may be vnderſtoode ſeuerallie, and after that ſhall aſke the penitent, if that be his confeſsion, and if ſo he beleeueth. His anſwere affirmitiue being receyued, the Miniſter ſhall aske the Congregation, if they iudge any further to be required for their ſatisfaction, and reconciliation of that Brother. No contradiction being made, the Miniſter ſhall ſaye to the penitent:

We haue hearde (deare Brother) your confeſsion, for the which wee from our heartes prayſe God: for in it the Spirite of Ieſus Chriſte hath confounded the Deuill, and broken downe his head and power, in that, that ye (to the glorie of God) haue openly condempned your ſelf and your impietie, obteyning grace and mercie for Chriſt Ieſus his Sonnes ſake. This ſtrong ſubmiſsion and obedience can not proceede from fleſh and bloud, but it is the ſingular gift of the holy

holy Ghoſt. Acknowledge therefore it to be giuen vnto you by Ieſus Chriſt our Lorde, and nowe take heede leaſt at anie time ye be vnmyndefull of this great benefite, which no doubt Sathan doeth enuie, & wil aſſallie by all meanes poſsible, that you may abuſe it: he will not ceaſe to tempt you to fall agayne in ſuch or the like crimes more horrible. But reſiſt the Deuill, and he ſhall flee frō you. Liue in ſobrietie, be inſtant in prayer, commende your ſelues vnfaynedlie to God, who, as he is faythfull, ſo ſhall he giue to vs victorie ouer ſinne, death, and Sathan, and that by the meanes of our heade and Soueraine champion Ieſus Chriſt, to whom be all prayſe, glorie and honor nowe and euer. Amen.

AN ADMONITION to the Church.

IT is your ductie Brethren, to take example of this our penitent brother:

Firſt, that ye be vnfeynedly diſpleaſed in your owne hartes for your ſinne: ſecondlie, that with this our brother ye ac-

accuſe them in the ſight of God, craving grace & mercie for your offences cõmitted: and laſt, if any of you ſhal after this publikely offend, that ye refuſe not with the like reuerẽce to ſatisfie the church of God offended by you. Now reſteth only that ye remit all offences which ye haue conceyued heretofore by the ſinne & fal of this our brother, accept and embrace him as a member of Chriſtes body: lett none take vpon him to reproche or accuſe him for any offences whiche before this houre he hath cõmitted And that he may haue the better aſſurance of your good will and reconciliation, proſtrate your ſelues before God, and render him thankes for the conuerſion and repentance of this our Brother.

The thankes giuing.

HEauenly Father, ſcountayne of all mercy and cõſolation, we confeſſe our ſelues vnworthie to be counted amongeſt thy children, if thou haue reſpect to the corruption of our nature: but ſeeing it hath pleaſed thy Fatherly goodnes, not onely freelie to chuſe vs, in thy deare Sonne

ONE

our Lorde Ieſus Chriſt, by his death to redeeme vs, by his Goſpell to call vs, and by his holy Spirit (which both are thyne) to illuminate vs. But alſo that thou haſt commaunded thy word and holy Goſpell to be preached, to the ende, that the penitent ſhall haue an aſſurance of the remiſsion of his ſinnes, not onely for a time, but euen as oft as men from ſorowfull hartes ſhall call for thy grace and mercie. In conſideration of this thy Fatherly adoption and ineffable clemencie ſhowen vpon vs, we can not but praiſe and magnifie thy Fatherly mercy: a teſtimonie whereof we not onely feele in our ſelues, but alſo ſee the ſame euidentlie in the conuerſion of this our Brother, whom Satan for a time helde in bondage, but nowe is ſet at freedome by the power of our Lorde Ieſus Chriſt, and is returned agayne to the ſocietie of his bodie. Graunt vnto vs heauenly Father, that he and we may more and more be diſpleaſed for our ſinnes, and proceede in all maner of good workes, to the prayſe of thy holy name, and edification of thy Church, by Ieſus Chriſt our Lorde and onely Sauiour. So be it.

The thankeſgiuing finiſhed, the Miniſter ſhal require of the penitent, if that he

he will be ſubiect to the Diſcipline of the Church, in caſe that he after offendeth: who anſwering that he will, the Miniſter ſhall ſay in maner of abſolution:

If thou vnfaynedlie repent thy former iniquitie, and doeſt beleeue in the Lord IESVS, then I, in his Name, pronoūce & affirme, that thy ſinnes are forgiuen, not onely in earth, but alſo in heauen, according to the promiſes annexed with the preaching of his word, and to the power putt in the Miniſterie of his Church.

Then ſhall the Elders and Deacons with the Miniſters, if there be any, in the name of the whole Church, take the reconciled Brother by the hande, and embracee him, in ſigne of full reconciliation. After that ſhall the Churche ſinge the 102. Pſalme, ſo much as they thinke expedient. And ſo ſhall the Aſſemblie with the bleſsing be dimiſhed.

THE FORME OF excommunication.

AFter that all admonitions, both priuate and publike be paſt, as before is ſaid, then muſt the Church proceede to excommunication, if the offendour remaine obſtinate. The Sunday therefore after the thirde publike admonition, the Miniſter being before charged by the Seſsion or Elders, ſhall thus ſignifie vnto the Church after Sermon be ended.

It is not vnknowen vnto you, with what lenitie and carefulnes the Miniſterie and the whole Church by priuate and publike admonitions hath ſought N. &c. to ſatisfie the Churche, and to declare himſelf penitent of his greeuous crimes and rebellion, by the which hee hath offended the Maieſtie of God, blaſphemed his holy Name, and offended his Church: in whom to this daye wee finde nothing but ſtubburnes: wee can not therefore of conſcience wincke anie longer at the diſobedience of the ſaid N. leaſt that his example infect and hurte others. We are compelled therefore, in the feare of God, to giue the ſaide N. in the hands & power of the Deuill, to the de-

deſtruction of the fleſhe, if that by that meane he may be brought to the cõſideration of him ſelf, & ſo repent & auoyd that fearfull cõdemnation that ſhall fall on all inobedient in the day of our Lord Ieſus. And leaſt that any thinke that we do this of preſumption without the aſſurance of the Scriptures, yee ſhall ſhortlie heare what cõmaundement and authoritie we haue ſo to do. Firſt we haue the cõmaundement of our Sauiour IESVS Chriſt, to hold ſuch for Ethnikes & publicanes, as will not heare the voyce of the Church. But it is manifeſt that this obſtinate N. hath contempteouſlie refuſed al wholeſome admonitions, & therfore we, not one or two, but the whole Church muſt holde him as a publicane, that is, as one cutt off from the bodie of Ieſus Chriſt, & vnworthy of any ſocietie with him, or with the benefites of his Church, vntill his newe conuerſion and his receyuing agayn. Secondly, we haue that fearfull ſentence pronounced by S. Paul againſt the inceſt, with his ſharpe rebuke to the Corinthians, becauſe that with greater zeale and expedition, they

expelled not from amongſt them that wicked man. And if any thinke that the offence of this aforenamed obſtinate, be not ſo haynous as that of the inceſt, ſuch ſhall vnderſtande, that mercie and fauour may rather be graunted to any other ſinne, thē to the cōtempt of wholeſome admonitions, and of the iuſt and lawfull ordinance of the Church. For other ſinnes how haynous ſo euer they be (ſo that they deſerue not death) by vnfayned repentance they are remitted before God, ſo vpon the ſame humblie offered vnto the Church, order may bee taken that the offendour may be comforted, and at length reſtored to the ſocietie of the Church againe: but ſuch as proudlie contempne the admonitions of the church, priuate or publike, declare them ſelues ſtubburne, rebellious, and altogither ir[illegible]enitent, & therfore moſt iuſtlie ought they to be excommunicated.

The commaundement of God giuen vnder the Lawe to expell from the mids of Gods people, ſuch as were leprous, (without exceptiō of perſons) is to vs an

aſſuráce

ſurance that we ought to expell frō the ſocietie of Chriſtes body, ſuch as be ſtriken with ſpirituall leproſie: for the one is no leſſe infectiue and daungerous, thé is the other. Nowe ſeeing wee knowe that excommunication is Gods ordinance, let vs in fewe words vnderſtand the vtilitie and vſe of the ſame.

By it firſt the Church is purged from open wicked dooers, which is no ſmall commoditie, conſidering that we fight in the middes and eyes of this wicked generation, which ſeeketh in vs nothing more then occaſion of ſlaunder Secondlie, by it is the Church and euery member of the ſame, reteyned in obedience and feare, whereof all of vs haue need, if the frayeltie of our fleſhe ſhal be rightlie conſidered. Thirdlie, byit we exerciſe and doo a ſingular worke of charitie, whyle we declare our ſelues carefull to keepe the flock of Chriſt in puretie of maners, and without daunger to be infected: for as it were a worke both vncharitable and cruel to ioyne togither in one bedde perſons infected with peſtilent or other contagious and infectiue

ſoares, with tender childrē, or with ſuch as were whole: ſo is it no leſſe crueltie to ſuffer amongeſt the flocke of Chriſte ſuch obſtinate rebelles. For trew is that ſentence of the Apoſtle, A little leauen corrupteth the whole maſſe. But leaſt that we ſhal ſeeme to vſurpe power ouer the Church, or to doo any thing without the knowledge and conſent of the whole body, for this preſent we delaye the ſentence, willinge ſuch as haue anie thing to obiect to the contrarie, to declare the ſame the next Seſsion day, or elſe to ſignifie the ſame to ſome of the Miniſters or Elders, that aunſwere may be giuen thereto, and in the meane time we will call to God for the conuerſion of the impenitent.

The Prayer for the obſtinate.

ETernall and euerliuing God, Father of our lord Ieſus Chriſt, whoſe verie propertie is, to ſhewe mercie, and to reſtore lyfe, euen when to mans iudgement death hath gotten dominion ouer thy creatures: for thou firſt ſought, calledſt, accuſedſt, and conuictedſt our

Father

Father Adam, after his tranſgreſsion: & being ſo dead in ſinne, and thrall to Sathan, that he could neither confeſſe his offēce, not yet aſke mercie for the ſame: Thou by thy free promiſes of mercie & grace, gaueſt vnto him a newe lyfe, and ſtrength to repent. The ſame order muſt thou keepe, O Lord, with all thy choſen children of his poſteritie. For in manns corrupt nature there can be no obedience, vntil that thou by operation of thy holy Spirit worke the ſame. And therefore we moſt humblie beſeeche thee for Ieſus Chriſt thy Sonnes ſake, pitiefullie to looke vppon this thy creature, who once was baptiſed in thy name: and hath profeſſed him ſelfe ſubiect to thy religion, and vnto the diſcipline of thy Church: whom Sathan (alace) nowe ſo blindeth, that obſtinately he contemneth the one & the other. We haue followed O Lord, the rule preſcribed vnto vs by thy deare Sonne Ieſus Chriſt, in admoniſhing and threatning him, but hitherto haue profited nothing concerning him and his humiliation.

But, ô Lord, as thou alone knowes, ſo

mayeſt thou alone change and mollifie the harts of the proude and impenitent. Thou by the voyce of thy Prophete Nathan wakenedſt Dauid from his deadlie ſecuritie. Thou without anie prophete did beate downe the pryde of Manaſſes in the priſon, after that he had ſhed the blood of thy ſeruaunts, and had repleniſhed Ieruſalem with all kinde of impietie. Thou which turnedſt the hart of Peter at the beholding of thy deare Son our Lorde Ieſus Chriſt, after that hee had horribly thriſe denied him.

O Lord thy mercies without meaſure endure for euer. To thee which we after long trauell, doo remit this obſtinate and impenitent perſon. Earneſtly deſiring thee O Father of mercies, firſt ſo to pearce his harte with the feare of thy fearfull iudgements, that he may begin to vnderſtande, that thus contemning al wholeſome admonitions, he prouokes thy wrath and indignation againſt him ſelfe. Open his eyes, that hee may ſee howe fearfull and terrible a thing it is to fall into thy handes: and therfore mollifie and oincte his harte with the vnctiō

on of thy holy Spirit, that he maye vnfeynedlie conuert vnto thee, and giue vnto thee that honour and obedience, which thou requireſt in thy holy word: and ſo to our comfort, that now mourn for his rebellion, he may ſubiect him ſelf to the iuſt ordinance of thy Church, & auoyde that fearfull vengeance whiche moſt aſſuredlie ſhall fall vppon all the diſobedient. Theſe thy graces heauenly Father, and further as thou knoweſt what is expedient for vs and for thy church vniuerſall, we call for according as we be taught to pray by our Souerain Maiſter Chriſt Ieſus, ſaying:

Our Father, &c.

THE ſecond Sunday after Sermon and publike prayers, the Miniſter ſhall in the audience of the whole Church aske the Elders and Deacons, who muſt ſitte in a proper and appointed place, that their anſweres maye bee hearde.

The Miniſter.

HATHON, whom the laſt day we admoniſhed vppon payne of excommunication

nication to ſatisfie the Church for his publike ſlaunder and contempt of the Miniſterie by him ſelfe or by any other offered his obedience vnto you.

They ſhall aunſwere as the trueth is, yea, or no.

IF he hath ſought the fauour of anie within the miniſterie, with promiſe of obedience, then ſhall further proceſſe be delayed, and he cõmaunded, to appeare before the Seſsiõ in their next aſſemblie, where order may be taken for his publike repentance, as in the former heade is expreſſed. If he haue not laboured to ſatisfie the Church, then ſhal the Miniſter proceede and ſay.

It can not be but grieuous to the body that anie one member thereof ſhould be cut off and periſh, and yet it ought to be more fearfull to the member then to the bodie: for the mẽber cut off can do nothing but putrefie and periſhe, & yet the bodie may receyue life and ſtrength. But the rebellion of this obſtinate may proceede partlie from ignorance, for it may be that he vnderſtandeth not what excõmunication is, & what the danger

is

is of the ſame: I ſhall therfore brieflie o-
pen the one and the other.

Lawful excõmunicatiõ (for the thũ-
drings of that Romane Antichriſt are
but vain & winde) is the cutting off frõ
the bodie of Ieſus Chriſt, from partici-
pation of his holy Sacraments, & from
publike prayers with his Churche, by
publike and ſolemned ſentence, all ob-
ſtinate & impenitẽt perſons, after dewe
admonitions: which ſentence lawfully
pronounced in earth, is ratified in hea-
uen, by binding of the ſame ſinnes whi-
che they binde in earth. The daunger
hereof is greater then man can eaſily eſ-
pie. For ſeeing that without the body of
Ieſus Chriſt, there remayneth nothinge
but death and damnation to mankind,
in what eſtate ſhall wee iudge them to
ſtande, that iuſtly are\cut off from the
ſame?

Yea, what horrible vengeance hangeth
vpon them and their poſteritie, notable
& ſeuere puniſhments may inſtruct vs.
Cain the murtherer was not accurſed
within his perſon only, but that maledi
ction fell vpon his poſteritie, & vpon al

that

that ioyned therewith, vntill all mankinde was deſtroyed by water (viii. perſons reſerued) Cham likewiſe was accurſed in his ſonne Canaan, the ſeueritie whereof proceeded euen to the extermination of that whole race and nation.

THE ſimple worde of our Maiſter Ieſus Chriſt, cauſed the Figge tree ſuddenlie to wither. At the voyce of Peter, Annanias and Saphira were ſtriken to death. The ſame God and Lorde Ieſus with the power of his holy Spirit, which then was mightie and iuſt, worketh euen nowe in the Miniſterie of his churche. The contempt whereof he will in no wiſe ſuffer vnpuniſhed. And therefore ye that haue acquaintance or familiaritie with the aforeſaid obſtinate, declare vnto him the daungers, and will him not to tempte the vppermoſt. And thus yet agayne let vs pray to God for his conuerſion.

Let the former prayer be publikelie ſaide.

THE

THE thirde Sũday let the firſt queſtion be propounded by the Miniſter to the Elders & Deacons, concerning the ſubmiſsion of the obſtinate ſo ofte admoniſhed, as was propounded the ſeconde: if repentance be offered, let order be taken as is before ſaide, with a charge to the Church, to prayſe GOD for the conuerſion of that brother. If repentance be not offered, then ſhall the Miniſter declare wherein to the perſon that is to be excommunicated, hath offended, howe oft and by whom he hath bin admoniſhed, aſwell priuatelie as publikelie, and ſhall demaunde of the Elders & Deacons, if it were not ſo, whoſe anſwere receyued, the Miniſter ſhal aske the whole Church, if they thinke that ſuch contempt ſhuld be ſuffered among them: and if then no man make interceſsion for the obſtinate, the Miniſter ſhall proceede and ſay,

OF verie conſcience, we are compelled to doo that whiche to our hartes is moſt grieuous, to witte, to giue ouer in the handes of the Deuill, this aforenamed obſtinate contempner N. whome

once

once we esteemed one mẽber of our bodie, & that not onely for the crime that he hath committed, but much rather for his proud, contempt, & intollerable rebellion, least that our sufferance of him in this his impietie, should not onely be imputed vnto vs, but also that he should infect others with the same pestilence: and therfore we must vse the last remedie, how grieuous soeuer it be vnto vs. And yit I desire you for more ample declaration of your christian charitie towardes him, ye pray with me vnto God now for the last for his conuersion.

The last prayer before the excõmunication.

OMnipotent, eternall and mercyfull Father, who for that goodwil thou beareſt vnto vs in Iesus Christ thy deare Sonne, will not the death and destruction of a sinner, but rather that hee by inspiration & moouing of thy holy Spirit, conuert and liue: who also doeth witnes the vertue & strẽgth of thi word to be such, that it causeth the moũtaines to shake, the Rockes to tremble, and the

Floods

Floods to dry vp. Behold we thy childrē & people here proſtrat before thee, moſt hūbly beſeech thee in the name of Ieſus Chriſt our Lord, That thou wilt moue & pearſe the hart of our impenitēt brother, whom Sathan hath ſo long hardened: let it pleaſe thi Maieſtie by the vertue of thy holy Spirite, that thou wilt mollifie the ſame. Expell his darknes, & by the light of thy grace thou wilt ſo illuminate him, that now at lēgth he may feele, firſt howe greeuouſlie he hath offended againſt thy Maieſtie. And ſecondly againſt thy holy Church & Aſſemblie: Giue him thy grace to acknowledge, accuſe, & cōdemne aswell before vs whō he hath offended, as before thy preſence, this his proud cōtempt, leſt we prouoked by the ſame, with al griefe, be cōpelled to cut him off frō thy myſtical body, whō we O Lord, vnfeynedly deſire to receyue within thy Church as a liuelie member of thy Sonne our Lord Ieſus. Heare vs merciful Father, cal back againe this our impenitent brother, that nowe tendeth to eternall deſtruction. That wee all, who before thy preſence,

euen

euen for his rebellion, doo mourne, may receyue him agayne with gladnes and ioye, and ſo render prayſe and honour vnto thee before this thy holy Congregation.

We acknowledge (O Lord) our ſelues vnworthie, that thou ſhouldeſt heare vs, becauſe we ceaſſe not to offende thee by our continuall tranſgreſsing of thy holy commaundementes. Looke not vpon vs mercyfull Father, in this our corrupt nature, but looke thou to thy deare Sonne, whom thou of thy meere mercie haue appointed our head, great Biſhop, Aduocate, Mediatour, and onely Propiciator: in him, and in the merites of his death, we humblie beſeeche thee, mercifully to beholde vs, and ſuffer not the moſt innocent bloud of thy deare Sonne ſhedde for vs, and for this our impenitent brother, to be prophaned by the tyrannie and ſleight of Satan.

But by the vertue of the ſame, let this our impenitent brother bee brought to vnfeyned repentance, that ſo hee maye eſcape that fearfull condemnation, in the which he is in daunger to fall. This

vse

we aske of thee, O heauenly Father, in the boldnes of our heade and Mediator Ieſus Chriſt, praying as he hath taught vs. *Our Father. &c.*

IF after this prayer the obſtinate appeare not to offer his repentance, the ſhall the Miniſter proceede and ſay:

Brethren, ſeeing that as ye haue heard this obſtinate and impenitent perſon N. hath ſo greeuouſlie offended againſt God, and againſt this his holy Congregation: who by no meanes (as ye may perceyue) can be brought to repentance, whereof it is euident by the worde of God, that he is fallen frō the Kingdome of heauen, and from the bleſſed ſocietie of the Lord Ieſus.

And wee (albeit with griefe of our hartes) may nowe execute that whiche the commaundement of Ieſus Chriſte, and the practiſe of his Apoſtles ſheweth that of our office we ought to doo: to witte, that we ſhall publikelie declare & pronounce ſuch to haue no ſocietie with vs, as declare them ſelues obſtinate and rebellious againſt al wholeſome admo-

nitions, and the bleſſed ordinãces of his Church, & that we may do them ſame: not of our authoritie, but in the name & power of our Lord Ieſus Chriſt, before whom all knees are compelled to bowe. Let vs humblie fall downe before him, and on this maner pray and pronounce this ſentence.

THE INVOCATION OF *the Name of Ieſus Chriſt, to excommunicate the impenitent, Togither with the ſentence of excõmunication.*

O LORD Ieſus Chriſt, the onely and eternal King of all the choſen children of thy heauenly Father, the head and law giuer of thy Church, who by thine owne mouth hath commaũded that ſuch offendours as proudlie contempne the admonitions of thy Church, ſhall be caſt out from the ſocietie of the ſame, & ſhall be reputed of thy profeſſours as prophane Etnikes. Wee willing to obeye this thy commaundement, which alſo we haue receyued by the inſtitution of thy Apoſtle, are here pre-

preſentlie aſſembled in thy name, to excommunicate and caſt foorth from the ſocietie of thy holy bodie, and from all participation with thy Church in Sacramentes or prayers, N. Which thing wee doo at thy commaundement, and in thy power and authoritie, to the glorie of thy holy name, to the conſeruation and edification of this thy Churche, in the which it hath pleaſed thee to place vs Miniſters. And to the extreeme remedie of the ſtubburne obſtinacie of the aforenamed impenitent: And becauſe thou haſt promiſed thy ſelfe, euer to be with vs. But ſpecially with ſuch as vprightly trauell in the Miniſterie of thy church, whome alſo thou haſt promiſed to inſtructe and guyde by the guyde of thy holy Spirite.

Wee moſte humblie beſeeche thee, ſo to gouerne and aſsiſte vs in the execution of this our dewtie and charge, That what ſoeuer wee in thy Name do here pronounce in earth, that thou alſo wilt ratifie the ſame in the Heauen. Our aſſuräce, O Lord, is thy expreſſed word. And therefore in boldnes of the ſame,

HERE IN THY NAME, and at the commaundement of this thy preſent Congregation, cut off, exclude, and excommunicate from thy bodie, and from our ſocietie N. as a perſon ſlaunderous, proude, contempner, and a mẽber for this preſent, altogither corrupted and pernicious to the body. And this his ſinne (albeit with ſorrowe of harte) by vertue of our Miniſterie, we binde & pronounce the ſame to be bound in heauen and earth. We further giue ouer in the handes and power of the Deuill the ſaide N. to the deſtruction of his fleſhe. Straigthlie charging all them that profeſſe the Lorde Ieſus, to whoſe knoweledge this our ſentence ſhall come, to repute and holde the ſaide N. accurſed, and vnworthie of the familiar ſocietie of Chriſtians.

Declaring vnto all men, that ſuch as hereafter before his repentãce ſhal haũt, or familiarly accompanie him, are partakers of his impietie, and ſubiect to the like condemnation. This our ſentence O Lord Ieſus, pronounced in thy name and at thy commaundement, we humblie

blie desire thee to ratifie, accordinge to thy promise. And yet Lorde thou that camest to saue that which was lost, look vpon him with the eyes of thy mercie, if it be thy good pleasure. And so pearce thou his harte, that he may feele in his brest the terrours of thy iudgementes, that by thy grace he frutefully may bee conuerted vnto thee. And so condemning his owne impietie, he may be with the like solemnitie receyued within the bosome of thy Church, from the which this day (with griefe and dolour of our hartes) he is cast out.

Lorde in thy presence we protest that our owne affections moue vs not to this seueritie: but onelie the hatred of sinne & obedience that we giue to thyne own cõmaũndement. And therefore O Heauenly Father, we craue the perpetuall assistance of thy holy Spirit, not onelie to brydle our corrupted affections, but also so to conduct vs in all the course of our whole lyfe, that we neuer fall to the like impietie and contempt, but that cõtinuallie we may be subiect to the voyce of thy Church, and vnto the Ministers

of the same, who trulie offer to vs the worde of life, the blessed Gospell of thy onely beloued Sonne Iesus Christe. To whom with thee and the holy Spirit, be all prayse, glorie and honour, nowe and euer. So be it.

The sentence pronounced and the prayer ended, The Minister shall admonishe the Church that all the faythefull hold the excommunicate as an Ethnike, as is before said: that no man vse his familiar companie. And yet that no man accuse him of any other crime, then of such as he is conuicted of, and for the which he is excommunicate. But that euerie man shall secretelie call to GOD for grace to bee graunted to the excommunicate. Such as haue office in the Ministerie, may vppon licence required of the Church, speake with the excommunicate, so long as hope resteth of his conuersion. But if he continewe obstinate, then ought all the faythefull vtterly to abhorre his presence and cõmunication. And yet ought they more earnestly to call to god, that Satan in the end may be confoũded, & the creature of God freed

from

from his ſnares by the power of the lord Jeſus And with the accuſtomed bleſsing the Aſſemblie ſhalbe dimiſſed, after they haue ſong the 101. Pſalme, or a part of it, as it ſhall pleaſe the Congregation.

THE ORDER TO RE-ceyue the excommunicate agayn to the ſocietie of the Church.

FIRST, we muſt obſerue, that ſuch as deſerue death for that crime committed, neuer be admitted to the ſocietie of the Church, vntill ſuch time as eyther the Magiſtrate puniſhe, accordinge to the lawe, or elſe pardon the crime, as before we haue ſaide. But ſuch as for other offences and for their contempt are excõmunicate, may be receyued when they ſhall earneſtlie ſeeke the fauour of the Church. They muſt begin at the Miniſterie, the Elders & Deacons, who muſt declare their repẽtance to the Miniſter, or Miniſters in their Aſſemblie: a day may be appointed to the excõmunicat to preſent himſelf before thẽ.

The ſignes of his repentance ought to be diligentlie inquired, as what hath bin his behauiour ſince the time of his excommunication: what ſatisfaction hee is willing to doo vnto the Church: and vnto whom he hath declared the griefe and dolour of his harte. If the excommunicate perſon be found penitent and obedient in all things, The Miniſter the next Sunday may aduertiſe the whole Congregation of his humiliation, and commaunde them to call to God for increaſe of the ſame. The next Seſsion day the Miniſterie may appoint to the excõmunicate ſuch ſatisfaction as they think moſt expedient to the which if the excommunicate fullie agree, then may the ſaide Miniſterie appoint vnto him a certayne day when he ſhall fulfil the ſame.

FOR this is chieflie to be obſerued, that no excommunicate perſon may bee receyued into the ſocietie of the Church agayne, vntill ſuch time that hee haue ſtande at the Church doore, at the leaſt more Sundayes then one. Which dayes being expired, and the whole ſatisfactiõ done, ſome of the Elders ſhall ſteppe to

the

the excommunicate, after that the former prayer of the Minister in the pulpit be ended, and shall present him to a certaine place, appointed for the penitent, where he shall stande in the same apparell, in the which he made satisfaction, vntill the Sermon be ended. And then shall the same Elders that brought him in the Church, present him to the Minister, with these and the like wordes.

This creature of God N. who for his wickednes and obstinate rebellion, hath bin excommunicated from the body of Iesus Christ, but nowe by the power of the Spirit of God is called backe againe by repentance, so farre as the iudgement of man can perceyue, for hee hath not onelie craued the fauour of the Ministerie, that he might be receiued into the body of the Church agayne, but also most obediently hath submitted him self to all that we haue commaunded for triall of his humiliation. And therefore we present him before you to be examined, whether his repentance be sufficient that he may be receyued agayne into the body of the Church.

Then

Thē ſhall the Miniſter render thanks, firſt to God for that part of his humiliation, and alſo deſire the Church of God to do the ſame with him. Therefore he ſhall addreſſe him to the perſon excommunicate: and firſt ſhall laye before him his ſin, after that, the admonitions that were giuen vnto him to ſatisfie the Cō-gregation for the ſame. And laſt, his proude contempt and long obſtinacie, for the which he was excōmunicat. And of euerie one he ſhal require his peculiar confeſsion, with accuſation of him ſelfe, and deteſtation of his impietie Whiche being receyued, he ſhall render thankes to God as followeth.

We thanke the mercie and goodnes of God through Ieſus Chriſt our Lorde, for this thy cōuerſion, N. Into the whiche thou haſt not ſo much aſhamed thy ſelfe, as that thou haſt confounded and ouercome Satan, by whoſe venoumous & deceyuable entiſements, thou hitherto haſt bin rebellious to the wholeſome admonitions of the Chutch. And yet becauſe we can but onely ſee that which is externall, wee will ioyne our prayers

With

with thine, that this thy humiliatiō may proceede from the harte.

Let the prayers appointed to be ſaide in the receyuing of the penitent be ſaide alſo here: which ended, let the Churche and the penitent be admoniſhed as there is declared. Except that the crime of his excommunication muſt alwayes be mentioned.

THE PRAYER CONcerning his receyuing to the Church.

LORDE Ieſus Chriſt, King, Teacher, and our Eternall Prieſt, who with the preaching of thy bleſſed Goſpell haſt ioyned the power to binde and looſe the ſinnes of men: who hath alſo pronoūced, that whatſoeuer by thy Miniſters is bounde in earth, ſhall alſo be bounde in the heauen.

And alſo that whatſoeuer is looſed by the ſame, ſhall be looſed and abſolued with thee in the heauen. Looke O Lord mercifully vpō this thy creature N. whō Sathan of longe time hath holden in bon-

bondage, ſo that not onely he drew him to iniquitie, but alſo that he ſo hardened his harte, that he deſpiſed all admonitions: for the which his ſinne and contempt, we are compelled to excommunicate him from our bodie. But now, O Lord, ſeeing that the Spirit of our Lord Ieſus Chriſt hath ſo preuayled in him, that he is returned to our ſocietie, it wil pleaſe thee for the obedience of our lord Ieſus, ſo to accept him, that his former inobedience be neuer layd to his charge: but that he may increaſe in all godlines, vntill Sathan finallie be trodden vnder his feete and ours, by the power of our Lorde Ieſus Chriſt, to whom with thee and with the holy Spirit, bee all honour and glorie now and euer. So be it.

THE FORME OF abſolution.

IN the Name & authoritie of IESVS Chriſt, I the Miniſter of his bleſſed Goſpell, with conſent of this whole Miniſterre and Church, Abſolue thee N. from the ſentence of excommunication,

tion, from the ſinne by thee committed, and from all Cenſures layde againſt thee for the ſame, according to thy repentance: And p onounce thy ſinne to be looſed in Heauen, and thee to be receyued agayne to the ſocietie of IESVS Chriſt, to his bodie the Church, To the participation of his Sacramentes And finallie, to the fruition of all his benefites. In the Name of the Father, of the Sonne, and the holy Ghoſt. So be it.

The Abſolution pronounced, the Miniſter ſhall then call him Brother, and giue him admonition to watch & praye that he fall not in the like temtation. That he be thankfull for the mercie ſhowen vnto him, and that hee ſhowe the fruites of his conuerſion in lyfe and conuerſation.

Therefore the whole Miniſterie ſhall embrace him, and ſuch others of the Church, as be next vnto him, and then ſhall a Pſalme of thanks giuing be ſong.

The order may be enlarged or contracted as the wiſedome of the diſcrete Miniſter ſhall thinke expedient. For we rather

ſather ſhewe the waye to the ignorant, ſhen preſcribe order to the learned, that can not be amended.

A PRAYER

PReſerue the publike face of thy Churche within this Realme, O Lorde Enlarge the Kingdome of thy deare Sonne Ieſus Chriſte vniuerſallie. And ſo further, diſcloſe & breake downe the tyrannie of that Romane Antichriſt, by the power of thy Sonne our Lorde Ieſus Chriſt. So be it.

THE

THE FORME AND ORDER OF THE Election of the Miniſters.

At Edinburgh, the 9. of March. 1560.

Iohn Knox being Miniſter.

FIRST was made a Sermon, in the which theſe heades were intreated. Firſte, the neceſsitie of Miniſters. 2. The crimes and vices that might vnable them of the Miniſterie. 3. The vertues required in them. 4. And laſt, whether ſuch as by publike cõſent of the Church were called to ſuch office, might refuſe the ſame

The Sermon finiſhed: It was declared by the ſame Miniſter, maker thereof, That the Lordes of the priuie Coũſel, had giuen charge and power to the Churches of Lowthyane to chuſe M. Iohn Spottiſwod Miniſter, and that ſufficient warning was made by publik edict to the churches of Eding. Linlithẽ, Striueling, Treuet, Hadingtõ, & Dũbar

as

as alſo vnto Earles, Lordes, Barons, Gentlemen, and others whiche might clayme to haue voyce in election, to bee preſent that day at that ſame houre.

And therefore inquiſition was made, who were preſent, and who were abſent: After was called the ſaid M. Iohn, who anſwering, the Miniſter demaunded, If anie man knewe any crime or offence to the ſayde M. Iohn that might vnable him to bee called to that office. And this demaunded he three times. Secondlie, queſtiõ was moued vnto the whole multitude, whether there were any other whom they would put in electiõ with the ſaid M. Iohn, the people were asked, if they would haue the ſaid M. Iohn. If they would honour and obeye him as Chriſtes Miniſter, & comfort and aſsiſt him in euery thing perteyning to his charge.

They aunſwered

We will, And we doo promiſe vnto him ſuch obedience as becommeth the ſheepe to giue vnto their Paſtour, ſo long as hee remayneth faythefull in his office.

The

The aunſwere of the people and their conſent receiued, theſe queſtions were propounded to him that was to be elected.

Queſtion.

Seeing that ye heare the truſt and deſire of this people, do ye not thinke your ſelfe bounde in conſcience, before God, to ſupporte them, that ſo earneſtlie call for your comfort, and for the fruite of your labour?

Anſwere.

If any thing were in me able to ſatisfie their deſire, I acknowledge my ſelf bound to obeye God calling by them.

Queſtion.

Doo ye ſeeke to be promoted to this office and charge for any reſpect of worldlie commoditie, riches, or glorie?

Anſwere.

God knoweth the contrarie.

Queſtion.

Beleeue ye not that the doctrine of the Prophetes and Apoſtles, conteyned in the bookes of the New and Olde Teſtaments, is the onely trewe and moſt abſolute foũdation of the vniuerſall Church of Chriſt IESVS. In ſo much that in the ſame Scriptures are conteyned all things neceſ-

ſarie to be beleeued for the ſaluation of mankinde.

Anſwere.

I verilie beleeue the ſame, and doo abhorre and vtterlie refuſe all doctrine alledged neceſſarie to ſaluation, that is not conteined in the ſame.

Queſtion.

Is not Chriſt Ieſus, man of man according to the fleſhe, to witte, the Sonne of Dauid, the ſeede of Abraham, conceyued of the holy Ghoſt, borne of the Virgin his mother, the onelie Heade and Mediator of his Church?

Anſwere.

He is, and without him there is neyther ſaluation to man, nor life to Angel.

Queſtion.

Is not the ſame Lord Ieſus the only true God, the eternall Sonne of the eternall Father, in whom all that ſhall be ſaued, were elected before the foūdation of the world was layde?

Aunſwere.

I acknowledge and confeſſe him in the vnitie of his Godhead to be God aboue al things bleſſed for euer.

Que-

Question.

Shall not they whom God in his eternal counsel hath elected, be called to the knowledge of his Sonne our Lorde Iesus, and shall not they who of purpose are called, in this life be iustified, and where iustificatiō and free remission of sinnes is obteyned in this life by free grace. Shall not the glorie of the sonnes of God followe in the generall resurrection, when the Sonne of God shall appeare in his glorious Maiestie?

Aunswere.

This I acknowledge to bee the doctrine of the Apostle, and the most singular comfort of Gods children.

Question.

Will ye not then conteyne your selfe in all doctrine within the boundes of this foundation? Will yee not studie to promote the same as well by your life and conuersation, as by your doctrine? Will ye not according to the graces and vtterance that God shall giue vnto you, professe, instruct, and mainteyne the puritie of the doctrine conteyned in the Sacred worde of God, and that to the vttermost of your power? Will yee not gaynestande and conuince

the gaynſayers and the teachers of mennes inuentions?

Aunſwere.

That doo I promiſe in the preſence of God & of his Congregation here aſſebled.

Queſtion.

Knowe ye not that the excellencie of this office to the whiche God hath called you, requireth that your conuerſation and behauiour be ſuch, as that ye may be irreprehenſible, yea euen in the eyes of the vngodly?

Aunſwere.

I vnfeynedly acknowledge, and humblie deſire the church of God to pray with me, that my life be not ſlaunderous to the glorious Goſpell of Chriſt Ieſus.

Queſtion.

Becauſe ye are a man compaſſed with infirmities, will ye not charitablie and with lowlines of Spirit receyue admonition of your brethren? And if ye ſhall happen to ſlyde or offende in any poiint, will ye not be ſubiect to the Diſcipline of the Church as the reſt of your brethren?

The aunſwere of the Miniſter.

to be elected.

I ac-

I acknowledge my ſelf a man ſubiect to infirmitie, and one that hath neede of correction and admonition, and therefore I moſt willinglie ſubmitte my ſelfe to the wholeſome Diſcipline of the Church, yea to the Diſcipline of the ſame church, by the which I am nowe called to this office and charge: and here in Gods preſence and yours, doo promiſe obedience to all Admonitions ſecretely or publikely giuen, vnto the which if I be founde inobedient, I confeſſe my ſelfe moſt worthie to be eiected, Not onely from this honour, but alſo from the ſocietie of the faythfull, becauſe of my ſtubburnes For the vocation of god to beare charge within his church, maketh not men tyrantes nor Lordes, but appointeth them ſeruauntes, watchmen, and paſtours to the flocke.

This ended, queſtion muſt be asked agayne of the multitude.

Queſtion.

Require ye any further of this your Miniſter?

Aunſwere.

If no man answere, let the Minister proceede.

Will ye not aeknowledge this your Brother for the Minister of Christ IESVS? Will ye not reuerence the worde of GOD that proceedeth from his mouth? Will yee not receyue of him the sermon of exhortation with patience? Not refusinge the wholesome medicine of your soules? Although it be bitter and vnpleasaunt to the flesshe? Will ye not finally mainteyne and comfort him in his Ministerie against all such as wickedlie woulde rebell against God and his holy ordinance?

The people answere.

We will: as we wil answere to the Lord Iesus, who hath commaunded his Ministers to be had in reuerence, as his Embassadours, and as men that carefullie watche for the saluation of our soules.

Let the Nobilitie be vrged with this.

Ye haue hearde the dewtie and profession of this our Brother, by your consentes appointed to this charge, as also the dewtie

tie and obedience, which God requireth of vs towardes him here in his Miniſterie: but becauſe that neither of both are able to performe anie thing without the eſpeciall grace of our God in Chriſte Ieſus, who hath promiſed to be with vs preſent, euen to the conſummation of the worlde: with vnfeyned hartes, let vs craue of him his benediction & aſsiſtance in this worke begunne to his glorie, and for the comfort of his Church.

THE PRAYER.

O LORD to whom all power is giuẽ in heauen and in earth, thou that art the Eternall Sõne of the Eternal Father, who haſt not only ſo loued thi church that for the redemption & purgatiõ of the ſame, thou haſt hũbled thy ſelf to the death of the croſſe, and therevpon haſt ſhedd thy moſt innocent blood, to prepare to thy ſelf a ſpouſe without ſpot, but alſo to receyue this thy möſt excellent benefite in freſh memorie, haſt appointed in thy church Teachers, Paſtours, and Apoſtles, to inſtructe, cõfort & admoniſh the ſame: looke vpõ vs

mercifullie, O Lorde, thou that onely art King, Teacher, and high Prieſt, to thyne owne flocke: and ſende vnto this our brother, whom in thy name we haue charged with chiefe care of thy Church, within the bounder of L. ſuch portion of thy holye Spirite, as therby he may rightlie expound thy word, to the inſtructiō of thy flocke, & to the confutation of pernitious errors and damnable ſuperſtitions. Giue vnto him good Lorde, a mouth & wiſedome wherby the enemies of thy trueth may be confounded, the Wolues expelled, and driuen from thy folde, thy ſheepe may be fedde in the wholeſome Paſtours of thy moſt holy worde: the blinde and ignorant may bee illuminated with thy true knowledge: finallie, that the dregges of ſuperſtion and idolatries which yet remayne within this Realme, being purged and remooued, we may all not onely haue occaſion to glorifie thee our onely Lorde and Sauiour, but alſo daily to growe in godlines and obedience of thy moſt holy will, to the deſtruction of the body of ſinne, and to the reſtitution of that Image to the which we were ones created, and to the whiche after our

fall

fall and defection we are renewed by participation of thy holy Spirit, whiche by true faith in thee, we do profesſe as the bleſſed of thy Father, of whom the perpetuall encreaſe of thy graces we craue, as by thee our Lord, King, and onely Biſhop, we are taught to pray. Our Father. &c.

The prayer ended, the reſt of the Miniſters (if any be) and the Elders of that Church preſent, in ſigne of their conſent, ſhall take the Elected by the hand.

One of the Miniſters ſhall giue the bleſſing as followeth.

God the Father of our Lorde IESVS Chriſt, who hath commaunded his Goſpell to be preached to the comfort of his elect, and hath called thee to the office of a Watchman ouer his people, multiplie his graces with thee, illuminate thee with his holy Spirite, comfort and ſtrengthen thee in all vertue: gouerne and guyde thy Miniſterie, to the prayſe of his holy Name, to the propagation of Chriſtes Kingdome, to the comfort of his Church: and finally to the playne diſcharge & aſſurance of thine

owne

owne conſcience in the day of the Lord Ieſus, to whom with the Father and with the holy Ghoſt, be all honor, glorie and prayſe nowe and euer. So be it.

THE LAST EXHORtation to the Miniſter elected.

TAKE heede to thy ſelfe and vnto the flocke committed to thy charge, feede the ſame carefullie, not as it were by compulſion but of verie loue whiche thou beareſt to the Lord Ieſus. Walke in ſimplicitie and purenes of life, as it becõmeth the trewe ſeruaunt and the Embaſſador of the Lord Ieſus. Vſurpe not dominion nor tyrannicall authoritie ouer thy brethren: bee not diſcouraged in aduerſitie, but lay before thy ſelfe the example of the Prophets, Apoſtles, and of the Lorde Ieſus: who in their Miniſterie ſuſteyned contradiction, cõtempt, perſecution and death, feare not to rebuke the world of ſin, iuſtice, & iudgment. If any thing ſucceede proſperouſlie in thy vocation, be not puft vp with pryde, neyther yet flatter thy ſelfe as if the good ſucceſſe proceeded from thy vertue, induſtrie

ſtrie or care. But lette euer that ſentence of the Apoſtle remaine in thy hart: *What haſt thou which thou haſt not receyued? if thou haue receyued, why glorieſt thou?* Comfort the afflicted, ſupport the poore, & exhort others to ſupporte them. Bee not carefull for things of this life, but be feruent in prayer to God for the encreaſe of his holy Spirite. And finallie, behaue thy ſelfe in this holy vocation with ſuch ſobrietie, as God may be glorified in thy Miniſterie: And ſo ſhalt thou ſhortlie obteine the victorie, and ſhalt receyue the Crowne promiſed, when the Lord Ieſus ſhall appeare in his glorie, whoſe omnipotent Spirite aſsiſte thee and vs to the ende.

Sing the 23. Pſalme.

THE

THE ELECTION OF Elders and Deacons in the Church of Edinburgh.

BEfore that there was any publike face of true Religion within this Realme, it pleased God of his mercie to illuminate the hartes of manie priuate persones, so that they did perceyue & vnderstande the abuses that were in the Papisticall Churches, and therevpon they did withdrawe them selues from participation of their idolatrie.

And because the Spirit of God will neuer suffer his owne to be idle and voyde of all Religion, men began to exercise themselues in reading of the Scriptures secretlie within their owne houses, and therevnto were added secrete prayers, publikelie made within the houses. After shorte processe of time, God gathered whole families togither in one house to the same exercise, meeting sometimes in the field, and sometimes in houses by night: and then began men insprired (no doubt by the Spirite of God) to consider that diuers houses and

varietie

varietie of persons, coulde not be kept in good obedience, and honest fame, without Ouersceers, Elders and Deacons. And so began that small flocke to put them selues in such order, as if Christ IESVS had plainelie triumphed in the middes of them by the power of his Gospell: and so they did elect some to occupie the place of exhortation and reading, some to be Elders, and helpers to them for the ouersight of the flocke, and some to be Deacons, for the collection of almise to be distributed to the poore of their owne bodie.

Of this small beginning is that order that nowe God of his mercie, hath giuen vnto vs publikelie within this Realme, & principallie within this Town of Edingburgh proceeded. For when it pleased the mercifull goodnes of our God, to giue the victorie to the Gospell of his deare Sonne our Lorde Iesus, and to suppresse and beate downe the pryde of the enemies of all true Religion withih this Realme: Of the principalls of such as were knowen to be menn of good conuersation and honest fame in the priuie Church. were chosen Elders and Deacons to rule with the Minister, in the

pu-

publike Church: which burden they pacientlie susteyned a yere and more, and then because they could not (without neglecting of their owne priuate houses) longer wayte vpon the publike charge, they desired that they might be releaced, and others might be burdened in their rounne, whiche was thought a petition reasonable of the whole Church. And therfore it was graũted vnto them that they should name and giue vp in election such persons as they in their consciences thought most apte & able to serue in that charge: prouiding that they should nominate double more persons thẽ were sufficient to serue in that charge, to the ende that the whole Congregation might haue their free voyce in their election. And this order hath bin euer obserued since that time in the Churche of Edingburgh: that is the olde Sesion before their departing nominates a certen number in election for Elders and Deacons, whereof they elect a certen sufficient number according to the want of the Churche: whiche persons nominated are publikely proclamed in the audience of the whole Church vppon a Sunday before noone after Ser-

mon,

mon, with admonition to the Churche, that if any mã know anie notorious crime or cauſe that might vnable anye of thoſe perſons to enter into ſuch a vocation, that they ſhuld notifie the ſame, the next Thurſday to the Seſsion: or if anie knowe anie perſons more able for that charge, they ſhould notifie the ſame vnto the ſayd Seſsion, to the ende that no man without the Church, ſhould complayne that hee was ſpoyled of his libertie in election.

The Sunday following in the end of the Sermon before noone, the whole Congregation are commaunded to bee preſent at after noone, to giue their voyces as they will anſwere before God, to ſuch as they thinke moſt able to beare the charge of the church with the Miniſters. The voyces of all being receyued, the ſcrolles are deliuered to any of the Miniſters, who keepeth the ſame ſecrete from the ſight of all men, till the next Thurſday, then in the Seſsion he produceth them that the lottes may bee counted, where the manyeſt lottes or voyces without reſpect of perſon, hath the firſt place in the Elderſhip: and ſo proceeding, till the number of their want be complete:

ſo

so that if a poore man exceede the rich mā in voyces, he proceedeth him in place, and it is called the first, seconde, and thirde Elder, euen as the voyces aunswereth: and this same is obserued in the election of the Deacons.

The Friday after that iudgement is taken what persons are elected for Elders and Deacons to serue for that yeere, the Minister after hīs Sermō readeth the same names publikely, and giueth commaundement publikelie that such persons bee present in the Church the next Sunday at Sermon before noone in the place to bee appointed for thē to accept that charge, that God by the pluralitie of voyces had layde vpon them. Who being assembled, the Minister after Sermon readeth the names publikelie, those that are absent are noted, & those that be presente, are admonished, to consider the dignitie of that vocatiō, whervnto God hath called them, the duetie that they owe to the people, the daunger that lyeth vpon them, if they bee founde negligent in that their vocation: And finallie, the dewtie of the people towardes the persons elected, which being done, this prayer

er is redde.

The prayer in the election of Elders and Deacons.

O Eternall and euerlasting God, Father of our Lorde Iesus Christ, who of thy infinite mercie and goodnes, hast chosen to thy selfe a Churche of the lost seede of Adam, which thou hast euer ruled by the inspiration of thy holy Spirit, & yet neuertheles hast alwayes vsed the Ministerie of men as well in preachinge of thy worde and administration of thy Sacramentes, as in guiding of thy flocke, & prouiding for the poore within the same, as in the Lawe, Prophetes, and in thy glorious Gospell, we haue witnesses: which order, O Lorde, thou of thy mercie hast now restored to vs agayne after that the publike face of thy Church hath bin deformed by the tyrannie of that Romane Antichrist. Graunt vnto vs O heauenly Farher, hartes thankfull for the benefites that wee haue receyued, and giue vnto these our brethren elected to these charges within thy church, such aboundance of thy holy Spirite, that

they may be founde vigilant, and faithful in that vocation wherevnto thou of thy mercie haſt called them.

And albeit O Lorde, theſe ſmall beginnings are contemned of the proude world, yet Lorde thou for thyne owne mercies ſake, bleſſe the ſame, in ſuch ſorte that thy godly Name may be glorified, ſuperſtition and idolatrie may be rooted out, and vertue may be planted, not onely in this generatiõ, but alſo to the poſterities to come. AMEN.

Graunt vs this mercifull Father for Ieſus Chriſt thy Sonnes ſake, in whoſe name we call vpon thee, as he hath taught vs ſaying. Our Father. &c.

And ſo with the rehearſal of the Beleefe: after the which ſhalbe ſong this portion of the 103. Pſalme, verſe 19. The heauens high. &c. and ſo to the ende of the Pſalme.

After the which, ſhall this ſhort admonition be giuen to the elected.

Magnifie God, who of his mercie hath called you to rule within his Church: bee fayth-

faythfull in your vocation, shewe your selues zealous to promote vertue, feare not the faces of the wicked, but rebuke their wickednes. Be mercyfull to the poore, and support them to the vttermost of your power, and so shall ye receyue the benediction of God nowe and for euer.

God saue the Queenes Maiestie, and giue vnto her the Spirit of Sanctification. Blesse her Gouernement, and such as assist her in vpright Councell, and eyther fruitfullie conuert, or suddenlie confounde the enemies of true Religion, and of her common wealth.

THE CONFESSION OF FAITH VSED IN the English Congregation at Geneua: receyued and approued by the church of Scotland.

I beleue in God the Father almightie maker of heauen and earth.

I BELEVE and confesse 2 my Lord GOD eternall, infinite, vnmesurable, incõprehensible, and inuisible, 3 one in substance, & 4 three in person, Father, Sonne, and holy Ghost, who by his almightie 5 power & wisedome, hath not onely of 6 nothinge created Heauen, Earth, and all things therein conteined, and man after his owne 7 image, that he might in him be 8 glorified, but also

Rõ. 10. 2 Gẽ. 17. Psal. 63 139. 3 Gen. 1. Ephe. 4 4 Gen. 1. 2. Ioh. 3 Mat. 3. 28. 5 Heb. 1. Prouer. 8. 6 Gene. 1. Iere 32. Psal. 33. 7 Gen. 1. Ephes. 4. 8 1. Cor. 6. Ioh. 17.

by

9 by his 9 Fatherlie prouidēce
Mat.6. gouerneth, mainteineth, and
Luk.17 preſerueth the ſame, accor-
1.Pe.5 ding to the 10 purpoſe of his
Phil.4. will.

10
Ephe.1 I Beleeue alſo and confeſſe
11 11 Ieſus Chriſt the onelie
Mat.1. Sauiour & Meſsias, who
Act.4. being equall with 12 God, *And in*
1.Ti.1 made him ſelfe of no reputa- *IESVS*
12 tation, but tooke on him the *Chriſte*
Ioh.1. ſhape of a ſeruant, & became *his only*
Phil.2. 13 man in all thing like vn- *Son our*
1.tim.3 to vs (ſinne excepted) to 14 *Lorde.*
Rom 9 aſſure vs of mercie and for-
13 giuenes. For when through
Hebr.2 our Father 15 Adams tranſ-
Phil.2. greſsiō we were become chil
1.Pe.2. dren of perdition, there was
14 no meanes to bring vs from
Rom.8. that yoke of ſinne and dam-
1.ioh.2 nation, 16 but only IESVS
15

Gene.3. Rom.5. Ephe.2. Gal.3. 16 Act.4
1.Pet.2. Iſa.28. Rom.9.

Christ our Lorde: who gi- *Ioh.1.*
uinge vs that by 17 grace, *Heb.1.*
whiche was his by nature, *Rom.1.*
made vs through faith the 18 *Psal.2.*
children of God, who when 18
the 19 fulnes of time was *Gal. 3.*
come, was conceyued by the *Rom.8.*
power of the 20 holy Ghost, *Iohn. 1*
borne of the Virgine Marie *Ephe. 1*
according to the flesshe, and 19
21 preached in earth the gos- *Gal.4.*
pell of saluation, till at lēgth, *Ga. 10*
by tyrannie of the 22 highe *Rom 1*
Priestes, he was guyltles cō- *Actes 2*
dempned vnder Pontius Pi- 20
late, then President of Iurie, *Isa.7.*
and most slaunderously hae- *Luk.1.*
ged on the crosse betweene *Rom.1.*
two theeues, as a notorious 21
offendour, where taking vp- *Isa.53.*
pon him the 23 punishment 22
of our sinnes, he deliuered vs *Ioh. 7.*
from the curse of the Lawe. *Lu. 13*
And forasmuch as he, be- *Ma.27*
ing only God, could not fele 23
death, neither beeing onely *Gal. 1.*
man,

Which was cōceyued by the H. ghost borne of the Virgin Marie.

Suffered vnder Pōtius Pilate, was crucified, dead & buried.

man, could ouercome death, he ioyned both togither, and ſuffered his humanitie to bee punished with moſte cruell
24 death: feeling in him ſelf the
Act. 2. anger and ſeuere iudgement
1. Pe. 2 of God, euen as if he had bin
Iſa. 53. in the extreeme 24 torments
25 of hell, and therefore cryed
Pſa 22 with a loude voyce: 25 My
Ma. 27 God, my god, why haſt thou
26 forſaken me!
Iſa. 53. Thus of his 26 free mercie
Heb. 9. without compulſion, he of-
Gal. 1. fred vp him ſelfe as the onely
Rom. 4 ſacrifice to purge the ſinns of
1. ioh. 1 all the world, ſo that all o-
27 ther ſacrifices for ſinne, are
Col. 1 blaſphemous and derogate
28 from the ſufficiencie thereof.
Rō. 10. The whiche death, albeit it
1. Pe. 1 did ſufficientlie 27 reconcile
29 vs to God, yet the Scriptures
Ma. 28 commonlie do attribute our
Act 10 regeneration to his 28 reſur-
1. co. 15 rection. For as by 29 riſinge

He deſcended into hell.

gaine

agayne from the graue the thirde day, he 30 conquered death, euen ſo the victorie of our faith ſtandeth in his Reſurrectiõ: and therfore without the one we can not feele the benefite of the other. For as by death 31 ſinne was taken away, ſo our righteouſnes was reſtored by his reſurrection.

The thirde day hee roſe agayn frõ death.

And becauſe he would 32 accompliſh all things, & take poſſeſsion for vs in his kingdome, he 33 aſcended into heauen to enlarge that ſame kingdome by the aboundant power of his 34 Spirite: by whom wee are moſt aſſured of his continuall 35 interceſſion towardes God the Father for vs. And although he be in 36 heauen, as touching his corporall preſence, where the Father hath now ſet him at his 37 right hande, commit-

Hee aſcended into heauen. And ſitteth at the right hand of god the Father almighty.

30 Oſe. 13 1.co. 15 2.co 13

31 Rom. 4

32 Ephe. 4 Ioh. 14 Ephe. 2

33 Mar 16 Lu. 24 Actes 1 1.co 15

34 Lu. 24 Ioh. 14

35 Rom. 8. Heb. 9.

36 Act. 10

37 Col. 3 Rom. 8.

mitting vnto him the admi-
38 niſtration of all 38 things, as
Ephe. 1 well in heauẽ aboue, as in the
Phil. 2. earth beneath, yet is he 39
Col. 2. preſent with vs his members,
39 euen to the end of the world,
Ma 28 in preſeruing and gouerning
40 vs with his effectuall power *From*
Actes. 3 and grace, who (when all *thence*
41 things are 40 fulfilled, which *ſhall he*
Actes 1 GOD hath ſpoken by the *come to*
42 mouth of all his Prophetes *iudge*
Ma. 25 ſince the worlde began) will *the*
Phil. 3. come in the 41 ſame viſible *quicke*
forme, in the which hee aſ- *and the*
43 conded with an vnſpeakable *dead.*
Ma. 24 42 Maieſtie, power, and cõ-
Act 10 panie, to ſeparate the lambes
1. co. 15 from the goates, the elect frõ
1. teſ. 4 the reprobat: ſo that 43 none
2. teſ. 1 whether he be aliue then, or
1. tĩ. 4. dead before, ſhall eſcape his
iudgement.

MOreouer, I beleeue and confeſſe the holy Ghoſt 44 God *I beleue in the H. ghoſt*

44God equall with the Fa- 44
ther and the Sonne, who re- *Mat.3.*
generateth and ſanctifieth vs, *1.ioh.5*
ruleth and guydeth vs into al *1.Pe.1.*
trueth, perſwading moſt aſ- *1.co.6.*
ſuredlie in our 45 conſcien- *Ioh.16.*
ces, that we bee the children *Act.17*
of God, Brethren to IESVS 45
Chriſt, and fellowe heyres *Rom 8*
with him of life euerlaſting: *Ga.14*
yet notwithſtanding it is not 46
ſufficient to beleue that God *Aba.2.*
is omnipotent and mercyful, *Rō.16.*
that Chriſt hath made ſatiſ- *1.Ioh.3*
factiō, or that the holy ghoſt 47
hath his power & effect, ex- *Ioh.17.*
cept we doo 46 applie the 48
ſame benefites to our ſelues *Mat 16*
which are Gods 47 elect. *Ioh.19*
I beleeue therefore and cō- *Ephe.5*
The ho- feſſe one holy 48 Churche, *Rom.8*
lie Ca- which (as 49 members of Ie- *Can.2*
tholike ſus Chriſt the onely 50 head 49
Church thereof) 51 conſent in faith, *Ephe.1*

a Col.1. 1.co.12. 50 *Ephe.4.* 51 *Ephe.* 4. *Phil.3. Col.2.*

hope

52 hope, and charitie, vſing the
Actes.2 gifts of god 52 whether they
Rō. 12. be tēporall or ſpiritual, to the
1.co 12 profit and furtherance of the
Ephe.4 ſame: which church is not 53
53 ſeene to mans eye, but onely
Rō. 11. knowen to God, who of the
54 loſt ſonns of Adam, hath or-
Rom 9. deined ſome as 54 veſſels of
Ephe. 1 wrath to dānation, and hath
55 choſen others, as veſſels of his
Rom. 8. mercy, to be ſaued: the which
Ephe.5 alſo in due time, he 55 calleth
56 to integritie of life & godlie
Mat.28 cōuerſation, to make them a
1.co 15 glorious church to him ſelfe.
57 But that church which is 56
Mat 28 ſene to the eye, hath three to-
Rō. 10. kens wherby it may be kno-
2.cor.3 wen: Firſt the 57 word of god
2.tim.3 cōteined in the old and new
58 Teſtament, whiche as it 58 is
Ephe.2 about the authoritie of the
Mat. 17 ſame Churche, and onely
59 59 ſufficient to inſtructe vs
Iob 20 in all thinges concerninge
2.Ti.3. ſalua-

The communion of Saintes

ſaluation: ſo is it left for 60 60
all degrees of men, to reade Ioſ.1.
& vnderſtande. For without ioh.5.
this worde 61 neither Chur- 61
che, Councell, or decree, can Ephe.5
eſtabliſh anie point touching Mat.15
ſaluation. 62

The ſecond is, the holie 62 Ma.26
Sacraments, to witte, of Bap-
tiſme and the Lords Supper.
Which Sacramentes Chriſte
hath left vnto vs, as holy ſig-
nes and ſeales of Gods pro-
miſes. For as by Baptiſme,
once receyued, is ſignified,
that we (as well infantes, as 63
others of age and diſcretion) Rom.5.
being 63 ſtraungers frō God Ephe.2
by originall ſinne, are recey- Tit.3.
ued into his familie and con- Gal.3.
gregation, with full aſſurāce Rom.7.
that although this roote of 64
ſinne lye hidde in vs, yet to Rom 4
the elect it ſhal not be 64 im- Pſa.31
puted. So the 65 Supper de- 65
clareth that God, as a moſt 1.co.11

pro-

prouident Father, doeth not onely feede our bodies, but alſo ſpiritually nouriſhe our ſoules, with the 66 graces & benefites of IESVS Chriſt, (which the Scripture calleth eating of his fleſhe, and drinking of his blood) neyther muſt we in the adminiſtration of theſe Sacraments followe mannes phantaſie, but as Chriſt him ſelfe hath ordeyned, ſo muſt they be miniſtred: and by ſuch as by 67 ordinarie vocation are therevnto called. Therefore who ſoeuer reſerueth & worſhippeth theſe Sacramentes, or contrarievviſe contempneth them in time and place, procureth to him ſelfe damnation.

66 Iohn 6.

67 Hebr. 5. Iohn 3.

68 Mat. 8. Lu. 27. Leu. 19 Eccl. 19

The thirde marke of this Church is 68 Eccleſiaſticall Diſcipline, whiche ſtandeth in admonition, and correc-

tion

tion of faultes. The finall end whereof is excommunicatiō by the consent of the church 69 determined, if the offender be obstinate. And besides this Ecclesiastical Discipline, I acknowledge to belong to 70 this Church a politicall Magistrate: who ministreth to euerie man iustice, defending the good, and punishing the euill. To whom wee must render honor and obedience in all thinges, whiche are not 71 contrarie to the worde of God.

69 1.cor. 6
70 Rō. 13. Wis. 6. Tit. 3. 1.Pet.2
71

And as 72 Moses, Ezechias, Iosias, and other godlie Rulers purged the Churche of God from superstition & idolatrie, so the defence of Christ his Churh appertayneth to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like

72 Act.5. Exo.32 2.ki.18 23. 2 Chro. 29.35.

limmes

limms of Antichriſt, to roote
73 out all 73 doctrine of De-
2.Ti. 4 uilles and men, as the Maſſe,
Col.2. Purgatorio, Limbus patrum,
Ma. 15 prayers to Saintes, and for
Iſai.29 the dead, free will, diſtincti-
Act.10 on of meates, apparell, and
1.Io.2. dayes, vowes of ſingle life,
Rom.7. preſence at idole ſeruice,
Gal. 5. mannes merites, with ſuche
Col.2. like, whiche drawe vs from
Ro. 14. the ſocietie of Chriſts Chur-
1.ti. 4. che, wherein ſtandeth 74
Ma.19 onely remiſsion of ſinnes, *The re-*
1.cor.7 purchaſed by Chriſte his *miſsion*
2.cor.6 blood to al them that beleue, *of ſins.*
Lu.17. whether they bee Iewes, or
Rom.3. Gētiles, and leade vs to vaine
Gal.4. confidence in creatures, and
74 truſt in our owne imagina-
Iſa.33. tions. The puniſhmēt wher-
Ma.18 of, although GOD often-
Ioh. 20 times 75 deferreth in this life,
2.cor.5
Rom.1. Ephe.2. 75. 2.Petr.2. Iude.
Roma.9.

yet

yet after the generall 76 re- 76
The resurrection of the bodie. surrectiō, when our ſoules & *Act.24*
bodies ſhall riſe again to im- *1.co 15*
mortalitie, they ſhalbe 77 dā- *1.theſ.*
ned to ynquenchable fire: & *4.*
thē we which haue forſaken 77
all mans wiſdome, to cleaue *2 the.4*
vnto Chriſte, ſhall heare the *2.ioh.1*
ioyfull voyce, 78 Come yee *Iſa.30.*
bleſſed of my Father, inherite *Iohn.5.*
ye the kingdom prepared for 78
you frō the beginning of the *Ma.25*
world, & ſo ſhal go triūphing 79
And life euerlaſting. with him, in 79 body & ſoule *1 the.4*
to remain euerlaſtigly in glo *Iohn 5.*
rie, where we ſhal ſee god 80 *Iſa.16.*
face to face, and ſhal no more 80
need one to inſtruct another: *1.co.13*
for we ſhal all know him frō *1.Io.3.*
the higheſt to the loweſt: To *Iere.31*
whom with the Sōne, & the *Heb.8.*
holy Ghoſt, be all prayſe,
honour and glorie, now
and euer. So be
it.

OF THE MINISTERS AND THEIR ELEction.

¶ WHAT THINGS are chieflie required in the Ministers.

LEt the 1 Church first diligentlie consider that the Minister which is to bee chosen, be not founde 2 culpable of anie such faultes, which S. Paul reprehēdeth in a man of that vocation: but contrariwise, indued with such vertues, that he may be able to vndertake his charge, and diligentlie execute the same. Secondlie, that he 3 distribute faithfullie the worde of God, and ministre the Sacramentes syncerelie, euer 4 carefull, not onely to teach his flocke publikelie, but also priuatelie to admonish them, remembring alwayes, that if anie thing pe-

1 *Actes 1. 13. 14.*
2 *1. Tim. 3. 2. Tim. 2 and 4. Ezech. 33 Ierem. 3. Ioh. 21. 1. Cor. 9.*
3 *1. Tim. 2 1. Cor. 4. Mat. 25. 1. Cor. 1.*
4 *Actes 20 1. Tim. 4*

perishe thorough his default, the Lord will require it at his hands.

5 Exec. 3. 2. Cor. 9. 6

Of their office and dutie.

BEcause the charge of the word of God is of greater 6 importance, then that anie man is able to dispence therewith: and S. Paul exhorteth to 7 esteeme them as Ministers of Christ, and dispensers of gods mysteries, not 8 lords or rulers, as Sainct Peter saith, ouer the flocke. Therefore the Pastors or Ministers chief office stādeth in 9 preaching the worde of God, and ministring the Sacramentes, so that in consolations, iudgementes, elections, & other politicall affaires, his 10 counsell, rather thē authoritie taketh place And if so bee the Congregation vpon iust cause agree to excōmunicate, then it belongeth to the Minister, according to their 11 generall determination, to pronounce the sentence, to the ende

6 Luke 12. 7 2. Co. 4. 8 1. Pet. 5. 2. Cor. 1. Mat. 20. 9 Mat. 26. Mal. 2. 1. Petr. 4. Actes 2. and 16. 1 Co. 1. 15 10 Actes 20. 2. Cor. 4. 11 1. Cor. 5.

that

that all things may be done 12 orderlie and without confusion. 12 1.Co. 14

The maner of electing the Pastors or Ministers.

THe Ministers & Elders at such time as there wanteth a Minister, 13 assemble the whole Congregation, exhorting thē to aduise & consider who may best serue in that roume & office. And if there be choise, the church appoint two or thre vpō some certen day to be examined by the Ministers & Elders. First as touching their 14 doctrine, whether he that should be minister haue good & soūd knowledge in the holy Scriptures, & fit & apt gifts to cōmunicat the same to the edificatiō of the people. For the trial wherof they propose him a theame or text to be treated priuately, whereby his abilitie may the more manifestly appeare vnto thē. Secondlie, they inquire of his life and cōuersation, if he haue in times past liued without slaūder,

13 *Actes 11. and 14. Tit. 1.*

14 *1. Tim. 3. Tit. 1.*

and gouerned him selfe in suche sorte as the worde of GOD hath
15 not 15 bearde euill, or bin slaun-
Rom 2. dered through his occasiō, which
Iames.1. being seuerallie done, they signi-
1.Sam.2 fie vnto the Cōgregation, whose
1.Tim.5. giftes they finde most meete and profitable for that ministerie: appointinge also by a generall consent eight dayes at the least, that euerie man maye diligentlie inquire of his life and maners.

At the whiche time, the Minister exhorteth them, to humble themselues to god, by
16 16 fasting and prayer, that both their elec-
Actes 13. tion may be agreeable to his wil,
Luke 3. and also profitable to the church. And if in the meane season, anie thing bee brought against him whereby he may bee founde vnworthie by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged, vpon some certain daye, one of the Ministers at the morning

ning Sermō preſenteth him again to the Church, framinge his ſermon, or ſome part thereof, to the ſetting foorth of his dutie.

Then at afternone, the Sermon ended, the Miniſter exhorteth thē to the election, with the 17 inuocation of Gods name, directinge his prayer as God ſhall mooue his harte. In like manner after the election, the Miniſter giueth 18 thankes to God, with requeſte of ſuch things, as ſhall bee neceſſarie for his office. After that he is appointed Miniſter, the people ſing a Pſalme and departe.

17 1. Cor. 10 Colo 3. Mat. 9.

18 1. Theſ. 5 Coloſ. 4. Ephe. 5. Philip. 1.

Of the Elders, and as touching their office and election.

19 Nom, 11 Acte. 14. Rom. 12. Ephe. 4. 1. Co. 12 Iames. 5. 1. Pet. 5.

THE 19 Elders muſt be men of good life, and godly conuerſation, without blame & all ſuſpition, careful for the flock, wiſe, and aboue al things fearing God.

Whose office standeth in gouerning with the rest of the Ministers, in consulting, admonishing, correcting, & ordering al thinges apperteyning to the state of the Cõgregation. And they differ frõ the Ministers, in that they preach not the word, nor minister the Sacramentes, in assembling the people, neither they without the Ministers, nor the Ministers without thẽ may attempt any thing. And if anie of the iust nombre wante, the Minister by the consent of the rest, warneth the people thereof, and finallie admonisheth them to obserue the same order, whiche was vsed in chusing the Ministers as farre forth, as their vocatiõ requireth.

Of the Deacons, and their office and election.

20 Actes 6. 1. Tim. 3.

THe 20 Deacons must be men of good estimation and report, discrete, of good conscience

ſcience, charitable, wiſe, and finallie indued with ſuche vertues, as S. Paul requireth in them. Their office is, to gather the almes diligentlie, & faithfully to 21 diſtribute it with the cõſent of the Miniſters & Elders: Alſo to prouide for the ſicke & impotent perſons, hauing euer a diligent care, that the charitie of godly men, be not 22 waſted 22 vpon loyterers & idle vagabondes. Their election is, as hath bin afore rehearſed in the Miniſters and Elders.

21 Rom. 12.

22 2. Theſ. 3

¶ *We are not ignorãt that the Scriptures make mention of a fourth kinde of Miniſters, left to the Churche of Chriſte, which alſo are verie profitable, where time and place doo permit.*

Theſe Miniſters are called 23 *Teachers or doctors, whoſe office is to inſtruct and teache the faithfull in ſounde doctrine, prouiding with all diligence, that the puritie of the Goſpell be not corrupt, either through ignorãce or euill opinions.*

23 Ephe. 4. 1. Cor. 12

Notwithstanding, considering the present state of things, wee comprehende under this tytle such meanes, as GOD hath in his Church, that it should not be leste desolate, nor yet his doctrine decay, for default of Ministers thereof.

Therefore to terme it by a worde more vsuall in these our dayes, wee may call it the order of Schooles, wherin the highest degree and most annexed to the Ministerie and gouernement of the Church, is the exposition of Gods worde, conteyned in the olde and newe Testament.

But because men can not so well profite in that knowledge, except they bee firste instructed in the tonges and humane sciences (for nowe God worketh not commonly by miracles) it is necessarie that seede be sowen for the time to come, to the intent that the Churche bee not left barren and waste to our posteritie, and that Schooles also be erected, & Colledges mainteined with iust and sufficient stipendes, wherein youth may bee trayned in the knowledge and feare of God, that in their ripe age they may

proone worthie members of our Lord Ie-
ſus Chriſt, whether it be to rule in ci-
uile policie, or to ſerue in the ſpirituall
miniſterie, or elſe to liue in godly reuе-
rence and ſubiection.

THE WEEKELY ASſemblie of the Miniſters, *Elders and Deacons.*

TO the intent that the Miniſterie of Gods worde may be had in reuerence, and not brought to contempt through the euill 24 conuerſation of ſuche as are called therevnto, and alſo that faultes and vices may not by long ſufferance 25 growe at length to extreeme inconueniences: it is ordeyned that euery Thurſdaye the Miniſters and Elders in their Aſſemblie or Conſiſtorie, diligentlie 26 examine all ſuch faultes & ſuſpicions, as may be eſpyed, not onely among others, but chiefliе amongeſt them ſelues, leaſt they

24 *Rom. 2. Ezek. 36. Eſa. 52.*

25 *2. Tim. 2*

26 *1. Cor. 5.*

ſeme to be culpable of that which
27 our Sauiour Chriſt 27 reproued
Mat.7. in the Phariſees, who could eſpie a
Luke 6. *mote in another mans eye, and could not ſee a beame in their owne.*

28 And becauſe the 28 eye ought
Mat.6. to be more cleare then the reſt of
Luke 11 the body, the Miniſter may not be ſpotted with anie vice, but to the great ſlaũder of gods word, whoſe meſſage he beareth. Therfore it is to be vnderſtand that there be certeine faultes, whiche if they bee found in a Miniſter, he ought to be depoſed: as hereſie, papiſtrie, ſchiſme, blaſphemie, periurie, fornication, theft, drunkennes, vſurie, fighting, vnlawful games. &c.

Others are more tolerable, if ſo be that after brotherly admonitiõ he amend his faulte: as ſtrange & vnprofitable facion in preaching the Scriptures, curioſitie in ſeking vaine queſtions, negligence, aſwel in his ſermons, & in ſtudying the Scriptures, as in all other thinges

concerning his vocation, ſcurrilitie, flattering, lying, backbytinge, wanton wordes, deceit, couetouſnes, taunting, diſſolution in apparell, geſture, and other his doings: whiche vices as they be odious in all men, ſo in him that ought to be as an 29 exãple to others of perfection, in no wiſe are to be ſuffered, eſpecially if ſo be that according to Gods 30 rule, being brotherlie aduertiſed, hee acknowledge not his faulte and amende.

29 *Mat. 5. Marke 9*

30 *Mat. 18. Luke 17. Iam. 5.*

INTERPRETATION *of the Scriptures.*

EVerie weeke once the Congregation aſſemble to heare ſome place of the Scriptures orderlie 31 expounded. At whiche time it is lawefull for euerie man to ſpeake or inquire as God ſhall moue his harte, and the text miniſter occaſiõ, ſo it be without pertinacitie or diſdayne, as one that

31 *1. Co. 14. 1. Theſ. 5. Ephe 4. 1. cor. 12.*

that rather ſeeketh to profite then to contende. And if ſo be any cõtention riſe, then ſuch as are appointed moderators, either ſatiſfie the partie, or elſe if hee ſeeme to cavill, exhort him to keepe ſilence, referringe the iudgement thereof to the Miniſters, and Elders, to be determined in their aſſemblie before mentioned.

When the Congregation is aſſembled at the houre appointed, the Miniſter vſeth this cõfeſsion, or like in effect, exhorting the people diligentlie to examine themſelues, following in their harts the tenor of his wordes.

THE CONFESSION of our ſinnes before the Sermon.

O Eternall God & moſt mercifull Father, we confeſſe & acknowledge here before thy diuine Maieſtie, that wee are miſe-

miſerable and wretched 32 ſinners, 33 conceyued and borne in ſinne and iniquitie, ſo that in vs there is no 34 goodnes. For the 35 fleſhe euermore rebelleth againſt the ſpirit, whereby we cõtinuallie tranſgreſſe thy holy preceptes and cõmaundements, and ſo purchaſſe to our ſelues through thy iuſt iudgement, euerlaſtinge 39 death and cõdemnation. Notwithſtãding, O heauenly Father, for aſmuch as we are diſpleaſed with our ſelues for the ſinnes that we haue committed againſt thee, and do vnfeynedly repente vs of the ſame: We moſt hũbly beſeeche thee for Ieſus Chriſts ſake, to ſhew thy mercie vpon vs, to forgiue vs all our ſinnes, and to increaſe thy holy Spirite in vs, that we 37 acknowledging from the bottome of our hartes, our owne vnrighteouſneſſe, may from henceforth not only mortifie our ſinful luſtes & affections, but alſo bring forth ſuch

32 Rom 3. Pſal. 14.
33 Pſal. 51.
34 35 Gal. 5.
36 Rom. 2. Iere. 3. Eſa. 10.
37 Col 3. Rom. 6. Ephe. 4. and 5. 1. Pet. 2.

fuch fruites, as may be agreeable to thy moſt bleſſed will: not for the worthines thereof, but for the
38 merites of thy dearely beloued
38 Sonne Ieſus Chriſt our onely Sa-
Rom. 5. uiour, whom thou haſt alreadie
Hebr. 9. giuen an oblation and offeringe
Ephe. 2. for our ſinnes, and for whoſe 39
39 ſake we are certainlie perſwaded,
Iohn 14. that thou wilt denie vs nothinge
and 16. that we ſhall aſke in his name, ac-
Mat. 7. cording to thy will. For thy 40
Iam. 1. Spirit doeth aſſure our conſcien-
40 ces, that thou art our mercifull Fa-
Iohn. 3. ther, and ſo loueſt vs thy children
Rom. 8. through him, that 41 nothing is
and 10. able to remoue thyne heauenlie
41 grace & fauour from vs. To thee
Rom. 8. therefore, ô Father, with the Sõne and the holy Ghoſt, be all honor and glorie, worlde without end.

So be it.

AN

AN OTHER CONFESSION AND PRAYER COMmõlie vſed in the Church of Edingburgh, on *the day of comon prayers.*

O Dreadfull and moſt mightie God, thou that from the beginning haſt declared thy ſelfe a conſuming fire, againſt the contemners of thy moſt holy precepts: and yet to the penitent finners haſt alwayes ſhewed thy ſelf a fauourable Father, & a god full of mercie: we thy creatures, and workmanſhip of thine own handes, confeſſe our ſelues moſt vnworthie to open our eyes vnto the heauens, but farre leſſe to appeare in thy preſence. For our conſciences accuſe vs, and our manifeſt iniquities haue borne witneſſe againſt vs, that wee haue declined from thee, We haue bin polluted

luted with idolatrie: we haue giuen thy glorie to creatures: wee haue ſought ſupport where it was not to be founde, and haue lightlie eſteemed thy moſt wholeſome admonitions. The manifeſt corruption of our liues in all eſtates, euidentlie proueth, that we haue not rightlie regarded thy ſtatutes, lawes, and holy ordinances. And this was not onely done O Lord, in the time of our blindnes, but euen nowe, when of thy mercie thou haſt opened vnto vs an entrance to thyne heauenly kingdome, by the preachinge of thy holy Goſpell, the whole body of this miſerable Realme ſtill continueth in their former impietie. For the moſt part alas, following the footeſteppes of the blinde and obſtinate, vtterlie deſpiſe the light of thy Goſpell, and delite in ignorance and idolatrie: Others liue as a people without God, and without all feare of thy terrible judge-

iudgements. And some, O Lord, that in mouth professe thy blessed Gospell, by their slaunderous life blaspheme the same.

We are not ignorant, O Lorde, that thou art a righteous Iudge, that canst not suffer iniquitie log to be vnpunished vpon the obstinate transgressours: Especiallie O Lorde, when that after so longe blindnes and horrible defection from thee, so louinglie, thou calledst vs agayne to thy fauour and fellowshippe, and that yet we doo obstinatelie rebell: Wee haue, O Lorde, in our extreeme miserie, called vnto thee. Yea, euen when we appeared vtterlie to haue bin consumed in the furie of our enemies, and then diddest thou mercifullie incline thyne eares vnto vs. Thou foughtest for vs, euen by thyne owne power, when in vs there was neyther wisedome nor force Thou alone brakest the yoake from our neckes, and set vs

at libertie, whē we by our fooliſh-
nes had made our ſelues ſlaues
vnto ſtraungers, and mercifullie
vnto this day haſt thou continued
with vs the light of thy Goſpell,
and ſo ceaſeſt not to heape vppon
vs benefites, both ſpirituall & tē-
porall. But yet alas, O Lorde, we
clearely ſee, that our great ingra-
titude craueth further puniſhmēt
at thy handes, the ſignes whereof
are euident before our eyes. (For
the whiſpering of ſedition: the
contempt of thy graces offered: &
the maintenance of idolatrie, are
aſſured ſignes of thy further pla-
gues to fall vpon vs in particular
for our grieuous offēces. And this
vnmeaſurable vntemperatnes of
the ayre, doeth alſo threaten thine
accuſtomed plague of famine,
whiche commonlie followe ryo-
tous exceſſe and contempt of the
poore, wherewith alas, the whole
earth is replenished.)

This clauſes included within this () may be vſed, or any one of them, as occaſion ſerueth.

We

We haue nothing, O Lord, that we may laye betwixt vs and thy iudgement, but thine onely mercie, freely offered vnto vs in thy deare Sonne our Lorde IESVS Christe, purchased to vs by his death and passion. For if thou wilt enter in iudgement with vs thy creatures, and keepe in minde our grieuous sinnes and offences, then can there no flesh escape cõdemnation. And therefore wee most humblie beseeche thee, O Father of mercies, for Christ Iesus thy Sonnes sake, to take from vs, these stonie harts, who so long haue heard, as well thy mercies, as seuere iudgements, and yet haue not bin effectually mooued with the same: and giue vnto vs hartes mollified by thy Spirite, that may both conceyue & keepe in minde the reuerence that is due vnto thy Maiestie. Looke, O Lorde, vnto thy chosen childrẽ, labouring vnder the imperfections of the flesh:

and graunt vnto vs that victorie that thou haſt promiſed vnto vs by IESVS Chriſt thy Sonne our onely Sauiour, Mediator & lawgiuer. To whom with thee and the holy Ghoſt be all honor and prayſe nowe and euer.

A CONFESSION of ſinnes, and petitions made vnto god in the time of *our extreeme troubles, and yet commonlie vſed in the Churches of Scotland before Sermon.*

ETernall & euerlaſting God, Father of our Lorde IESVS Chriſte, thou that ſhewest mercie & keepeſt couenant with them that loue, and in reuerence keepe thy commandements, euen when thou powreſt foorth thy whote diſpleaſure & iuſt iudgementes vppon the obſtinate and diſobedient. We here proſtrat our ſelues

ſelues before the Throne of thy Maieſtie, from our hartes confeſsing, that iuſtlie thou haſt puniſhed vs by the tyrannie of ſtraũgers, and that more iuſtlie thou mayeſt bring vpon vs agayne the bondage and yoake which of thy mercie for a ſeaſon thou haſt remoued. Our Kings, Princes, and people in blindnes haue refuſed the worde of thine eternall veritie, and in ſo doing, we haue refuſed the league of thy mercie offered to vs, in Ieſus Chriſte thy Sonne, which albeit thou nowe of thy meere mercie haſt offered to vs againe in ſuch aboundance, that none can be excuſed by reaſon of ignorãce, yet neuertheleſſe to the iudgement of men, impietie ouerfloweth the whole face of this Realme. For the great multitude delite themſelues in ignorãce and idolatrie: and ſuche (alas) as appeare to reuerence and imbrace thy worde, doo not expreſſe the

fruites of repentance, as it becom-meth the people, to whom thou haſt ſhewed thy ſelf ſo mereifull & fauourable. Theſe are thy iuſt iudgementes, O Lorde, whereby thou puniſheſt ſinne by ſinne, and man by his own iniquitie, ſo that there can be no end of ſin, except thou preuent vs with thine vnde-ſerued grace. Conuert vs therfore O Lord, and we ſhalbe cõuerted, ſuffer not our vnthankefulnes to procure of thy moſte iuſt iudge-ments, that ſtrangers againe rule ouer vs, neyther yet that the light of thy Goſpell be taken from vs. But howſoeuer it be, that the great multitude be altogither re-bellious, and alſo that in vs there remayneth perpetuall imperfecti-ons, yet for the glorie of thy own Name, & for the glorie of thine onely beloued Sõne Ieſus Chriſt, whoſe veritie & Goſpell thou of thy meere mercie haſt manifeſted amongeſt vs: it will pleaſe thee to take

take vs into thy protection, and in thy defence, that all the worlde may knowe, that as of thy meere mercie, thou haſt begonne this worke of our ſaluation amongſt vs, ſo of this ſame mercie, thou wilt continue it. Graunt vs this mercifull Father, for Chriſt Ieſus thy Sonnes ſake. So be it.

¶ *This done, the people ſing a Pſalme altogither in a plaine tune, which ended, the Miniſter prayeth for the aſsiſtance of Gods holy Spirit, as the ſame ſhall moue his harte, and ſo proceedeth to the Sermon, vſinge after the Sermon, this prayer following, or ſuch like.*

¶ A PRAYER FOR *the whole ſtate of Chriſtes Church.*

ALmightie god & moſt mer- 1.Petr.5.
ciful Father, we 1 hũblie ſub- 2
mit our ſelue: & 2 fal down Nob. 26.
before thy Maieſtie, beſeeching Deut. 9.
Ioſh. 7.

thee from the bottome of our hartes, that this 3 ſeede of thy
3 worde nowe ſowen amonge vs,
Mat.13. may take ſuche deepe roote, that neyther the burning heate of perſecution cauſe it to withier, neither the thornie cares of this life, doo choake it, but that as ſeede ſowen in good grounde, it may bringe foorth thirtie, ſixtie, and an hundreth folde, as thine heauenlie wiſedome hath appointed. And becauſe we haue neede continu-
4 ally to craue many things at thine
Luke.11. handes, we humblie beſeech thee
Rom.8. O heauenly Father, to graunt vs
Iames.5. thine holy 4 Spirit, to direct our
1. Iohn 5 petitions, that they may proceede
Wiſd.9. frō ſuch a feruent minde, as may
5 bee agreeable to thy moſt bleſſed
2.Cor.3. will.
Iohn 19. And ſeeing that our infirmitie
Philip.2. is able 5 to doo nothing without
6 thyne helpe, and that thou art not
Pſal.40. ignorant with howe manie and
1.Pet.1. great 6 tētations we poore wretches

ches are on euerie ſide encloſed & compaſſed, lette thy ſtrength, O Lorde, ſuſteyne our weakeneſſe, that we being defended with the force of thy grace, may be ſafelie preſerued againſt all aſſaultes of Sathan, who goeth about continuallie like a 7 roaring Lion, ſeeking to deuoure vs. 8 Increaſe our faith, O mercifull Father, that we do not ſwarue at anie time from thine heauenlie worde, but augment in vs hope and loue, with a carefull keeping of all thy commaundementes, that no 9 hardnes of heart, no hypocriſie, 10 no concupiſcence of the eyes, nor intiſements of the worlde, do draw vs away from thine obedience.

7 1. Pet. 5.
8 Luke 17.
9 Pſal. 95. Heb. 3. 4.
10 1. Iohn 2.

And ſeeing we liue nowe in theſe moſte 11 perillous times, lett thy Fatherlie prouidence defende vs againſt the violence of al our enimies, which do euery where purſue vs, but chiefly againſt the wicked rage and furious vproares of

11 1. Tim. 4. 2. Pet 3. 2. Tim. 3 Iud.

that

12 2.Thes.2 1.Iohn 2. Reue.12. and 17. 13 2.Tim.2 14 Rom. 15. 1.Cor. 1. Ephe. 4. 15 Iohn 21. Mat. 28. 1.Cor.9. Mark 16

that Romishe idoll, enimie to thy Christ.

Furthermore, for asmuch as by thine holie Apostle we be taught to make our prayers and supplications for all mē, we pray not only for our selues here present, but beseeche thee also, to reduce all such as be yet ignorant, frō the miserable captiuitie of blindnes and error, to the pure vnderstanding of thine heauēlie trueth, that we all with one cōsent & vnitie of mindes, may worship thee our only god & Sauior: & that al Pastors, shepeheards & ministers, to whom thou hast cōmitted the dispēsation of thy holy word, and charge of thy chosen people, may both in their life & doctrine, be found faithful, setting only before their eyes thy glorie, and that by them all poore sheepe, whiche wander and goe astraye, may bee gathered and brought home to thy folde.

More-

Moreouer, becauſe the 16 harts of Rulers are in thine handes, we beſeeche thee to directe and gouerne the hartes of all Kings, Princes & Magiſtrates, to whom thou haſt cõmitted the 17 ſword: eſpeciallie, O Lorde, accordinge to our bounden duetie, wee beſeeche thee, to mainteyne and increaſe the noble eſtate of the Queenes Maieſtie, and her Honourable Counſell, with all the eſtate & whole bodie of the common wealth. Let thy Fatherlie fauour ſo preſerue her, and thine holy Spirite ſo gouerne hir harte, that ſhee may in ſuche ſorte execute her office, that thy Religion may bee purely mainteyned, 18 manners reformed, and ſinne puniſhed, according to the preciſe rule of thyne holy worde.

And for that we be al 19 mẽbers of the myſticall body of Chriſte Ieſus, we make our requeſts vnto thee

16 Prov. 21.

17 Rom. 13. Iohn 19.

18 1. Tim 2 Iam. 1.

19 2. Cor. 12 Rom. 12.

thee, O heauenly Father, for all
20 such as are 20 afflicted with anie
Iames 5. kinde of crosse or tribulation, as
warre, plague, famine, sicknes,
pouertie, imprisonment, persecu-
tion, banishement, or anie other
21 like bodily aduersitie: whether it
2. Cor. 1. be 21 griefe of bodie, or vnquiet-
Hebr. 13. nes of minde, that it would please
thee of thy Fatherlie goodnes and
mercie, to giue vnto thē pacience
and constancie, vntill suche time
thou sende them full deliuerance
of all their troubles. And finallie,
O Lorde God most mercifull Fa-
ther, we most humblie beseeche
thee, to shewe thy great mercies
vpon our brethrē, especially those
22 which are persecuted, cast in 22
Heb. 13. prison, and dayly condemned to
Rom. 8. death for the testimonie of thy
Psal. 43. trueth. And although they be vt-
terlie destitute of all 23 mannes
23 ayde, yet let thy sweete comforte
Iohn. 10 neuer departe from them, but so
inflame their hartes with thine
holie

holie Spirit, that they may boldly & chearefullie abide ſuch 24 triall, as thy 25 godly wiſedome ſhal appoint, ſo that at length aſwell by their death as by their 26 life, the kingdome of thy Sonne Ieſus Chriſte, maye increaſe and ſhine through all the world. In whoſe name we make our humble petitions vnto thee, as he hath taught vs.

24 2. Pet. 1.
25 Actes 2. Mat. 10. Luke 21.
26 Rom. 14.

Our Father which art. &c.

ALmightie and euerliuinge God, vouchſafe, we beſeech thee, to graunt vs perfite cõtinuance in thy liuely faith, augmenting the ſame in vs daily, till we growe to the full meaſure of our perfection in Chriſt, whereof we make our confeſsion, ſaying.

Luke 17.
Ephe. 4.

I beleeue in God. &c.

¶ *Then the people ſing a Pſalme, which ended, the Miniſter pronounceth one of*

of theſe bleſsings, and ſo the Congregation departeth.

THe Lorde bleſſe and ſaue vs: The Lorde make his face to ſhine vppon vs, and be mercifull vnto vs: the Lord turne his coũtenance towardes vs, and graunt vs his peace. Nom. 6.

THe grace of our Lorde Ieſus Chriſt, the loue of God, and communion of the holy Ghoſt be with vs all. So be it. 2. Cor. 23

It ſhall not be neceſſarie for the Miniſter daily to repeate all theſe thinges before mencioned, but beginninge with ſome maner of confeſsion, to proceede to the Sermon: which ended, he either vſeth the prayer for all eſtates before mencioned, or elſe prayeth as the Spirit of God ſhall moue his harte, framinge the ſame according to the time & matter which he hath intreated of. And if there ſhal be at anie time any preſent

plague

plague, famine, peſtilence, warre, or ſuch like, whiche be euident tokens of Gods wrath: as it is our parte, to acknowledge our ſinnes to be the occaſion therof, ſo are we appointed by the Scriptures to giue our ſelues to mourning, faſting, and prayer, as the meanes to turne awaye Gods heauie diſpleaſure. Therefore it ſhall be conuenient, that the Miniſter at ſuch time, doo not onely admoniſhe the people thereof, but alſo vſe ſome forme of prayer, according as the preſent neceſsitie requireth, to the which he may appointe by a common conſente, ſome ſeuerall daye after the Sermon, weekely to be obſerued. Leui. 26. Deut. 28 1. King. 8

Theſe prayers that follow, are vſed in the French church of Geneua: the firſt ſerueth for Sunday after the Sermon, and the other that followeth, is ſaid vpon Wedneſday, which is the day of common prayer.

AN

AN OTHER MANNER OF PRAYER after the Sermon.

ALmightie God and heauenlie Father, ſince thou haſt promiſed to graunt our requeſtes which we ſhall make vnto thee in the Name of our Lord IESVS Chriſt thy welbeloued Sonne: and we are alſo taught by him and his Apoſtles, to aſſemble our ſelues in his Name, promiſing that he wilbe among vs, & make interceſsion for vs vnto thee, for the obteyning of all ſuch things, as we ſhal agre vpõ here in earth: we therfore make our earneſt ſupplicatiõ vnto thee, our moſt mercifull God and bountifull Father, that for Ieſus Chriſtes ſake our onely Sauiour and Mediatour, it would pleaſe thee of thine infinite mercie, freelie to pardon our offences, & in ſuch ſorte to drawe and lift vp our hartes and affections towardes thee, that our requeſts

queſtes may both proceede of a feruent minde, and alſo be agreable vnto thy moſt bleſſed will & pleaſure, which is onely to be accepted.

We beſeeche thee therefore, O heauenlie Father, as touching all Princes and Rulers, vnto whome thou haſt committed the adminiſtration of thy iuſtice, and namelie, as touching the excellēt eſtate of the Queenes Maieſtie and her Honourable Counſell, with the reſt of the Magiſtrates and commons of the Realme, that it wold pleaſe thee to graūt her thine holie Spirite, and increaſe the ſame from time to time in her, that ſhee may with a pure faith acknoweledge Ieſus Chriſt thine onelie Sonne our Lord, to be King of all Kings, and Gouernour of all gouernours, euen as thou haſt giuen all power vnto him both in heauen and in earth: and ſo giue her ſelfe wholie to ſerue him, and to

aduance his kingdome in her Dominions, (ruling by thy word her ſubiectes, which be thy creatures, and the ſheepe of thy paſture) that we being mainteined in peace and tranquillitie, both here and euerie where, may ſerue thee in all holines & vertue: and finallie being deliuered from all feare of enemies, maye render thankes vnto thee all the dayes of our life.

We beſeeche thee alſo, moſte deare Father and Sauiour, for all ſuche as thou haſt appointed Miniſters vnto thy faitheful people, and vnto whome thou haſt committed the charge of ſoules, and the miniſterie of thine holy Goſpell, that it would pleaſe thee ſo to guide them with thine holie Spirit, that they may bee founde faithfull and zealous of thy glorie, directing alwaies their whole ſtudie vnto this ende, that the poore ſheepe which be gone aſtray

out of the flocke, may bee ſought out and brought againe vnto the Lord Ieſus, who is the chief ſhepheard and head of all Biſhops, to the intent they may from daye to day grow & increaſe in him vnto all righteouſnes and holines: and on the other part, that it would pleaſe thee to deliuer al thy churches frō the daunger of rauening wolues, & from hyrelings, who ſeeke their own ambition & profit, & not the ſetting forth of thy glorie only, and the ſafegarde of thy flocke. Moreouer, we make our prayers vnto thee, ô lord god moſt merciful Father, for all men in generall, that as thou wilt be knowne to be the ſauior of all the world by the redēptiō purchaſed by thine only Sōne Ieſus Chriſt: euen ſo that ſuch as haue bin hitherto holden captiue in darknes and ignorance for lacke of the knowledge of thy Goſpell, may thorough the preaching thereof,

and the deare light of thine holie Spirite, bee brought into the right way of ſaluation, whiche is to knowe that thou art onely verie God, and that he, whou thou haſt ſente, is Ieſus Chriſt. Likewiſe that they whom thou haſt alreadie endued with thy grace, and illuminated their hartes with the knowledge of thy word may continuallie increaſe in godlines, and be plenteouſlie enriched with ſpiritual benefites: ſo that we may altogither worſhippe thee, both with harte and mouth, and render due honour and ſeruice vnto Chriſt our Maiſter, Kinge and Lawmaker.

In like manner, O Lorde of all true comfort, we commende vnto thee in our prayers, all ſuch perſons, as thou haſt viſited and chaſtiſed by thy croſſe and tribulatiõ, all ſuch people as thou haſt puniſhed with peſtilence, warre, or famine, and all other perſons afflicted

ted with pouertie, impriſonment, ſickenes, baniſhement, or any like bodilie aduerſitie, or haſt otherwiſe troubled and afflicted in ſpirite, that it would pleaſe thee to make them perceyue thy Fatherlie affection towardes them, that is, that theſe croſſes be chaſtiſings for their amendement, to the intent that they ſhould vnfeynedlie turne vnto thee, and ſo by cleauing vnto thee, might receyue ful comfort, and bee deliuered from all maner of euill. But eſpeciallie we commende vnto thy diuine protection, all ſuch which are vnder the tyrannie of Antichriſt, & both lacke this foode of life, and haue not libertie to call vppon thy Name in open aſſemblie: chieflie, our poore brethren which are impriſoned and perſecuted by the enemies of thy Goſpell, that it would pleaſe thee, O Father of conſolations, to ſtrengthen them by the power of thine holy Spirit,

in ſuch ſorte as they neuer ſhrinke backe, but that they may cõſtantlie perſeuere in thine holy vocation, and ſo to ſuccour and aſsiſt them as thou knoweſt to be moſt expedient, comfortinge them in their afflictions, mainteyninge them in thy ſafegarde againſt the rage of Wolues, and increaſing in them the giftes of thy Spirit, that they may glorifie thee their Lord God, both in their life & in their death.

If the Lordes Supper be miniſtred then is here added this clauſe.

Finallie, O Lorde GOD moſt deare Father, we beſeeche thee to graunte vnto vs alſo, whiche are here geathered together in the Name of thy Sonne IESVS, to heare his worde preached, ‡ that we may acknowledge truely and without hypocriſie, in howe miſerable a ſtate of perdition we are in by nature, and howe worthelie we procure vnto our ſelues euerlaſting damnation, heapinge vp frõ time to time thy grieuous

‡And to celebrate his holie Supper.

punishementes towarde vs, thorough our wicked and sinful life, to the ende, that (seeing there remaineth no sparke of goodnes in our nature, and that there is nothing in vs, as touching our firste birth, & that which we receiue of our parentes, mete to enioye the heritage of Gods kingdome) wee may wholy render vppe our selues with all our hartes and with an assured confidence vnto thy dearely beloued Sonne Iesus our Lord, our onely Sauiour and redeemer, to the intent that hee dwelling in vs, may mortifie our old man, that is to say, our sinfull affections, & that we may be renewed into a more godly life, wherby thy holy Name (as it is worthie of all honor) may be aduaunced and magnified through out the worlde, and in all places: likewise that thou maist haue the tuition and gouernance ouer vs, and that wee may learne dailie

Halowed be thy Name.

more and more to humble and ſubmit our ſelues vnto thy Maieſtie, in ſuch ſorte that thou mayeſt be counted King and Gouernour ouer all, guyding thy people with the Sceptre of thy worde, and by the vertue of thine holie Spirit, to the confuſion of thine enemies, through the might of thy trueth and righteouſnes, ſo that by this meanes all power & height whiche withſtandeth thy glorie, may be continuallie throwen downe and aboliſhed, vnto ſuch time, as the full and perfect face of thy kingdome ſhall appeare, when thou ſhalt ſhewe thy ſelf in iudgement in the perſon of thy Sonne: whereby alſo we with the reſt of thy creatures, may render vnto thee perfect and true obedience, euen as thine heauenlie Angels doo applie them ſelues onelie to the performing of thy commaũdements: ſo that thine onelie wil may be fulfilled without any cõtra-

Thy kingdom come

Thy will be done.

tradiction: and that euery man may bende him ſelfe to ſerue and pleaſe thee, renouncing their own willes, with all the affections and deſires of the fleſh. Graunt vs alſo, good Lord, that we thus walking in the loue & dread of thine holie Name, may bee nouriſhed thorough thy goodnes, and that we may receyue at thine handes all things expedient and neceſſarie for vs, and ſo vſe thy giftes peaceablie & quietlie, to this end, that when wee ſee that thou haſt care of vs, we may the more affectuouſlie acknowledge thee to be our Father, lookinge for all good giftes at thine hande, & by withdrawing and pulling backe all our vaine confidence frō creatures, may ſet it wholie vpō thee, and ſo reſt only in thy moſt boūtifull mercie. And for ſo much as whiles we continue here in this tranſitorie life, we are ſo miſerable, ſo fraile, and ſo much enclined

Giue vs this daye our dailie bread.

ned

ned vnto ſinne, that we fall continuallie and ſwarue from the right way of thy commaundementes, we beſeeche thee pardon vs oure innumerable offences, whereby wee are in daunger of thy iudgement and condemnation, and forgiue vs ſo freelie, that death and ſinne maye hereafter haue no title againſt vs, neyther laye vnto our charge the wicked roote of ſinne, which doeth euermore remaine in vs: but graunt that by thy commaundement we may forget the wrongs which other doo vnto vs: and in ſteade of ſeeking vengeance, may procure the wealth of our enemies. And for aſmuch as of our ſelues we are ſo weake, that we are not able to ſtande vpright one minute of an houre, and alſo that wee are ſo belaide, and aſſalted euermore with ſuch a multitude of ſo daungerous enemies, that the Deuill, the worlde, ſinne, and our owne con-

And forgiue vs our treſpaces.

And lead vs not into temptation.

cõcupiſcences do neuer leaue off to fight againſt vs: lett it be thy good pleaſure to ſtrengthen vs with thy holie Spirite, and to arme vs with thy grace, that therby we may be able conſtantlie to withſtande all temtations, and to perſeuere in this ſpirituall battell againſt ſinne, vntill ſuch time as we ſhall obteyne the full victorie, and ſo at length may triſiphantly reioyce in thy kingdome, with our Captaine and gouernour Ieſus Chriſt our Lorde.

¶ *This prayer followinge is vſed to bee ſaide after the Sermon, on the daye which is appointed for common prayer: and it is verie proper for our ſtate and time, to moue vs to true repentance, and to turne backe Gods ſharpe roddes which yet threaten vs.*

An

An other prayer.

GOD almightie and heauenlie Father, wee acknowledge in our conſciences and confeſſe, as the trueth is, that we are not worthie to lift vp our eyes vnto heauen, much leſſe meete to come into thy preſence, and to be bolde to thinke that thou wilt heare our prayers, if thou haue reſpect to that which is in vs: for our conſciences accuſe vs, & our owne ſinnes do beare witneſſe againſt vs: yea and we know that thou art a righteous Iudge, whiche doeſt not count ſinners righteous, but puniſheſt the faultes of al ſuch as tranſgreſſe thy holy cõmaundementes. Therefore, O Lorde, when wee conſider our whole life, we are confounded in our owne hartes, and canne not chuſe but be beaten downe, and (as it were) diſpaire, euen as though we were alreadie ſwallowed vp

in

in the deepe gulfe of death. Notwithſtandinge moſte mercifull Lorde, ſince it hath pleaſed thee of thine infinite mercie, to commaunde vs to call vppon thee for helpe, euen from the deepe bottome of hell: and that the more lacke and default we feele in our ſelues, ſo much the rather wee ſhould haue recourſe vnto thy ſoueraigne boũtie: ſince alſo thou haſt promiſed to heare and accept our requeſtes and ſupplications, without hauing anie reſpecte to our worthines, but onely in the Name, and for the merites of our Lorde Ieſus Chriſt, whom alone thou haſt appointed to be our interceſſour & Aduocate: we humble our ſelues before thee, renoũcing all vaine confidence in mans helpe, & cleaue onely to thy mercie, and with full confidence call vpon thine holie name, to obteine pardon for our ſinnes.

Firſt, O Lord, beſides the innumera-

merable benefites whiche thou doeſt vniuerſallie beſtowe vppon all men in earth, thou haſt giuen vs ſuche ſpeciall graces, that it is not poſsible for vs to rehearſe thē, no nor ſufficientlie to conceyue them in our mindes. As namelie, it hath pleaſed thee to cal vs to the knowledge of thine holy goſpell, drawing vs out of the miſerable bōdage of the Deuil whoſe ſlaues we were, and deliuering vs from moſt curſed idolatrie and wicked ſuperſtitiō, wherein we were plūged, to bringe vs into the light of thy trueth. Notwithſtāding ſuch is our obſtinacie and vnkindnes, that not only we forget thoſe thy benefits, which we haue receiued at thy bountifull hande: but haue gone aſtray frō thee, & haue turned our ſelues from thy Lawe, to goe after our owne cōcupiſcence and luſtes, and neyther haue giuen worthie honour and due obedience to thine holie worde,

nei-

neyther haue aduaunced thy glorie, as our duetie required. And although thou haſt not ceaſed continuallie to admoniſhe vs moſt faithfullie by thy worde, yet we haue not giuen eare to thy fatherlie admonition.

Wherefore, O Lorde, we haue ſinned and haue grieuouſlie offended againſt thee, ſo that ſhame and confuſion appertayneth vnto vs: and wee acknoweledge that we are altogither guiltie before thy iudgement, and that if thou wouldeſt intreate vs accordinge to our deſertes, we could looke for none otherthen death and euerlaſtinge damnation. For although we would goe about to cleare and excuſe our ſelues, yet our owne conſcience would accuſe vs, & our wickednes would appeare before thee to condemne vs. And in verie deed, O Lord, we ſee by the correction which thou haſt alreadie vſed towardes vs,

that

that we haue giuen thee geeat occaſion to be diſpleaſed with vs: for ſeeing that thou art a iuſt and an vpright Iudge, it can not bee without cauſe, that thou puniſheſt thy people. Wherefore, for aſmuch as we haue felt thy ſtripes we acknowledge that wee haue iuſtely ſtirred vp thy diſpleaſure againſt vs: yea, & yet we ſee thine hande lifted vp to beate vs afreſh: for the roddes & weapons wherwith thou art accuſtomed to execute thy vengeance, are alreadie in thine hande, and the threatenings of thy wrath, whiche thou vſeſt againſt the wicked ſinners, be in full readines.

Nowe, though thou ſhouldeſt puniſhe vs much more grieuouſlie, then thou haſt hitherto done, and that, whereas we haue receyued one ſtripe, thou woldeſt giue vs an hundreth: yea, if thou wouldeſt make the curſes of thine olde Teſtament, which came then vpon

pon thy people Israel, to fal vpon vs, we confesse that thou shouldest doo therein verie righteouslie, and we can not denie, but we haue fullie deserued the same.

Yet Lorde, for so much as thou art our Father, & we be but earth and slime: seeing thou art our maker, and we the workmanship of thine handes, since thou art our Pastour, and we thy flocke: seeing also that thou art our Redeemer, and wee are the people whom thou hast bought: finally, because thou art our God, & wee thy chosen heritage: suffer not thine anger so too kindle against vs, that thou shouldest punishe vs in thy wrath, neyther remember our wickednes, to the end to take vengeance thereof, but rather chastise vs gentlie, accordinge to thy mercie.

Trueth it is, O Lorde, that our misdeedes haue enflamed thy wrath against vs, yet considering

that we call vpon thy Name, and beare thy marke & badge, maintein rather the worke that thou hast begonne in vs by thy free grace, to the end that al the world may know that thou art our god and Sauiour. Thou knowest that such as be dead in graue, and whō thou hast destroyed and brought to confusion, wil not set forth thy prayses, but the heauie soules, and comfortles, the humble hartes, the consciences oppressed and loden with the grieuous burthē of their sinnes, and therefore thirst after thy grace, they shall set foorth thy glorie and prayse.

Thy people of Israel oftentimes prouoked thee to anger, thorough their wickednes, whervppon thou diddest, as right required, punish them: but so soone as they acknowledged their offences, and returned to thee, thou diddest receyue them alwayes to mercie: and were their enor-

mities and sinnes neuer so greeuous, yet for thy couenantes sake, which thou haddest made with thy seruantes, Abraham, Isaack, & Iacob, thou hast alwaies withdrawen from them the roddes, and curses which were prepared for them, in such sorte that thou diddest neuer refuse to heare their prayers.

We haue obteined by thy goodnes a farre more excellent couenant which we may alledge, that is, the couenant which thou firste madest and establishedst by the hande of Iesus Christe our Sauiour, and was also by thy diuine prouidence writte with his blood and sealedwith his death and passion.

Therefore, O Lord, we renoncing our selues, and all vaine cõfidence in mans helpe, haue our only refuge to this thy most blessed couenant, whereby our Lorde Iesus, through the offering vp of

his bodie in ſacrifice hath reconciled vs vnto thee. Beholde therefore, O Lorde, in the face of thy Chriſt, and not in vs, that by his interceſsion thy wrath may be appeaſed, & that the bright beames of thy countenance may ſhine vpon vs, to our great comfort and aſſured ſaluation: and from this time forwarde vouchſafe to receyue vs vnder thine holy tuicio, and gouerne vs with thine holie Spirite, whereby we may be regenerate anewe vnto a farre better life, ſo that thy *Name may be ſanctified: Thy kingdome come: Thy will be done euen in earth as it is in heauen: Giue vs this daye our dailie breade: And forgiue vs our debtes, euen as we forgiue our debtors: And leade vs not into temtation, but deliuer vs from euill: For thine is the kingdome and the power and the glorie, for euer and euer. Amen.*

And albeit we are meſte vnworthie in our owne ſelues, to open

our mouthes, and to intreate thee in our neceſsities: yet for ſo much as it hath pleaſed thee to cõmand vs to praye one for another, wee make our humble prayers vnto thee for our poore brethren, and members, whom thou doeſt viſite and chaſtiſe with thy roddes and corrections, moſt inſtantlie deſiring thee, to turne awaye thine anger from them. Remember, O Lorde, we beſeeche thee, that they are thy children, as wee are: and though they haue offended thy Maieſtie, yet that it would pleaſe thee not to ceaſe to proceede in thine accuſtomed bountie and mercie, which thou haſt promiſed ſhould euermore continue towardes thine electe. Vouchſafe therefore, good Lorde, to extende thy pitie vppon all thy Churches, and towards all thy people, whõ thou doeſt nowe chaſtiſe eyther with peſtilence, or warre, or ſuch like thine accuſtomed roddes,

whether it be by ſickneſ, priſon, or pouertie, or anie other affliction of conſcience and minde: that it would pleaſe thee to comfort them as thou knoweſt to bee moſt expedient for them, ſo that thy roddes may bee inſtructions for them, to aſſure them of thy fauour, and for their amendement, when thou ſhalt giue them conſtancie and patience, and alſo aſſwage and ſtay thy corrections: and ſo at length by deliuering thē from all their troubles, giue them ample occaſion to reioyce in thy mercie, and to prayſe thine holie Name: chieflie that thou wouldeſt, O Lorde, haue compaſsion as well on all, as on euerie one of them that employe themſelues for the maintenāce of thy trueth: ſtrengthen them, O Lorde, with an inuincible conſtancie, defende them and aſsiſte them in al things and euerie where: ouerthrowe the craftie practiſes and conſpiracies

racies of their enemies & thine bridle their rage, and lett their bolde enterprises which they vndertake against thee and the mẽbers of thy Sonne, turne to their owne confusion: and suffer not thy kingdome of Christians to be vtterlie desolate, neither permitte that the remembrance of thine holie Name be cleane abolished in earth, nor that they, among whom it hath pleased thee to haue thy prayses celebrated, be destroyed, & brought to naught, and that the Turkes, Paganes, Papistes & other infideles might boast them selues thereby, and blaspheme thy Name. () *() To this the Minister addeth that parte whiche is in the former prayer marked thus. ().*

PRAY-

PRAYERS VSED in the Churches of Scotland, in the time of their perſecution by the French men: but principallie whē the Lords Table was to be miniſtred.

ETernall and euerliuing God, Father of our Lorde IESVS Chriſt, we thy creatures and the workemanſhip of thine owne handes, ſometimes dead by ſinne, and thrall to Satan, by meanes of the ſame, but nowe of thy meere mercie called to libertie and life, by the preaching of thy Goſpell, doo take vppon vs this boldnes, not (not of our ſelues, but of the commaundement of thy deare Sonne our Lorde Ieſus Chriſte) to powre foorth before thee the petitions and complaintes of our troubled hartes, oppreſſed with feare, and woũded with ſorrow. True it is, O Lorde, that wee are

not

not worthy to appeare in thy presence, by reason of our manifolde offences, neyther yet are we worthie to obteyne any comforte of thy handes, for any righteousnes that is in vs. But seeing, O Lorde, that to turne backe from thee, & not to call for thy support in the time of our trouble, it is the entrance to death, and the plaine way to desperation: we therefore confounded in our selues (as the people that on all sides is assalted with sorrowes) doo present our selues before thy Maiestie, as our soueraigne Capitaine and onelie redeemer Iesus Christ hath commaunded vs, in whose Name, and for whose obedience, we humblie craue of thee remissiõ of our former iniquities, aswell committed in matters of Religion, as in our liues and conuersation. The examples of others that haue called vnto thee in their like necessities, giue vnto vs assurances, that thou wilt

wilt not reiect vs, neither yet suffer vs for euer to be confounded. Thy people Israel did oftentimes decline from thy lawes, and did followe the vanitie of superstitiō and idolatrie, and oftētimes diddest thou correct & shurpely punishe them, but thou diddest neuer vtterlie dispise them, when in their miseries vnfeynedly they turned vnto thee. Thy Church of the Iewes were sinners, O Lorde, and the moste parte of the same did consent to the death of thy deare Son our Lord Iesus Christ, and yet diddest not thou despise their prayers, when in the time of their grieuous persecution they called for thy support. O Lorde, thou hast promised no lesse to vs, then thou hast performed to thē, and therefore take we boldnesse at thine owne commaundement, and by the promise of our Lorde IESVS Christ, moste humblie to craue of thee, that as it hath

pleased

pleased thy mercie, partlie to remoue our ignorance and blindnesse, by the light of thy blessed Gospell, that so it may please thee to continue the same light with vs, till that thou deliuer vs from al calamitie & trouble. And for this purpose, O Lorde, it will please thee to thrust out faithfull workmen in this thy harueſt, within this realme of Scotlande, to the which after so long darkenes of Papistrie and superstition, thou hast offered the trueth of thy gospell in all purenes and simplicitie: Continue this thy grace with vs, O Lord, & purge this realme from all false teachers, from dumme dogges, dissembling hypocrites, cruell wolues, and all such as shewe them selues enimies to thy true Religion. ()

Here may be added the prayers for Magistrates as before. ()

But now, O Lord, the dangers which appeare, and the trouble which increaseth by the cruell tyrannie of forsworne strãgers, cõpelleth

The prayers following were first vsed whē both the kings of France were liuing.

pelleth vs to cōplaine before the throne of thy mercie, and to craue of thee protection and defence against their most iniust persecution. That nation, O Lorde, for whose pleasure and for defence of whom wee haue offended thy Maiestie, and violated our faith, oft breaking the leagues of vnitie and concorde which our Kings & Gouernors haue contracted with our neighbours: That nation, O Lorde for whose aliance our Fathers and predecessors haue shead their blood, and we (whom now by tyrannie they oppresse) haue oft susteyned the hazarde of battaill: That nation finallie, to whō alwayes we haue bene faithefull, nowe after their long practised deceyt, by manifest tyrannie, doo seeke our destruction. Worthelie and iustlie mayest thou, O Lorde giue vs to be slaues vnto such tyrantes, because for the maintenance of their friendshippe, wee haue

haue not feared to breake our ſolemned othes made vnto others, to the great diſhonour of thine holy Name: and therefore iuſtlie mayeſt thou puniſhe vs by the ſame Nation, for whoſe pleaſure we feared not to offende thy diuine Maieſtie. In thy preſence, O Lorde, we laye for our ſelues no kinde of excuſe, but for thy deare Sonne Ieſus Chriſtes ſake, wee crye for mercie, pardon & grace. Thou knoweſt, O Lorde, that their craftie wittes, in many thinges haue abuſed our ſimplicitie: for vnder pretence of the maintenance of our libertie, they haue ſought and haue founde the way (vnleſſe thou alone confounde their coũſelles) to bring vs in their perpetuall bondage. And nowe the rather, O Lord, do they ſeeke our deſtruction, becauſe we haue refuſed that Romane Antichriſt, whoſe kingdome they defend, in dailie ſhedding the blood of thy

Saincts.

Saintes. In vs, O Lord, there is no ſtrength, no wiſedome, no nomber, nor iudgement, to withſtand their force, their craft, their multitude and diligence: and therefore looke thou vpon vs, O Lord, according to thy mercie. Beholde the tyrannie vſed againſt oure poore brethren & ſiſters, & haue thou reſpecte to that diſpitefull blaſphemie which vnceſſantlie they ſpewe forth againſt thine eternall trueth. Thou haſt aſſiſted thy Church euen from the beginning, and for the deliuerance of the ſame, thou haſt plagued the cruell perſecutours from time to time. Thy hande drowned Pharao: Thy ſword deuoured Amalec: Thy power repulſed the pride of Senacherib: And thine Angel ſo plagued Herode, that wormes and lyce were puniſhers of his pryde. O Lorde, thou remayneſt one forever, thy nature is vnchãgeable, thou canſt not but hate cru-

Beholde how mercifullie God hath brokẽ the yoake of our ſeruitude.

crueltie, pryde, oppreſsion, and murther, whiche nowe the men who we neuer offended, pretend againſt vs: Yea farther, by al meanes they ſeeke to baniſhe frō this Realme, thy deare Sonne our lord Ieſus Chriſt, the true preachinge of his worde and faithfull Miniſters of the ſame, and by tyrannie they pretende to mainteyne moſt abominable idolatrie, and the pompe of that Romane Antichriſt. Looke thou therfore vpon vs, O Lorde, in the multitude of thy mercies, ſtretche out thine arme, and declare thy ſelfe protector of thy trueth, repreſſe the pryde, & daunte thou the furie of theſe cruell perſecutors, ſuffer them neuer ſo to preuaile againſt vs, that the brightnes of thy word be extinguiſhed in this Realme, but whatſoeuer thou haſt appointed in thine eternall counſell to become of our bodies: yet wee moſte humblie beſeeche thee for

Ieſus

Iesus Christes thy Sonnes sake, so to mainteyne the puritie of thy Gospell within this Realme, that we and our posteritie may enioy the fruition thereof, to the prayse and glorie of thine holie Name, and to our euerlasting comforte. And this wee most affectuouslie desire of thy mercie, by the merites and intercessiō of our Lorde Iesus Christ. To whō with thee and the holie Ghost be all honor, glorie, prayse and benediction, nowe and euer. So be it.

This is added so ofte as the Lords Table is ministred.

NOwe last, O Lord, we that be here assembled to celebrate the Supper of thy deare Sonne our Lorde IESVS Christ, who did not onelie once offer his bodie, and shedde his blood vpon the crosse for our ful redemption: but also to keepe vs in fresshe memorie

morie

mynie of that his so gret a benefit, prouided that his bodie & blood should be giuen to vs to the nourishement of our soules. We I say, that presentlie are assembled, to be partakers of that his most holie Table, most humblie doo beseeche thee, to graunt vs grace, that in sinceritie of hart, in true faith, and with ardent and vnfayned zeale, we may receyue of him so great a benefite: to witte, that frutefullie we may possesse his bodie and his blood: Yea Iesus Christ him selfe verie GOD and verie man, who is that heauenlie breade whiche giueth life vnto the worlde. Giue vs grace, O Father, so to eate his flesshe and so to drinke his blood, that hereafter we liue no more in our selues, and accordinge to our corrupt nature, but that he may liue in vs, to conduct and guide vs to that most blessed life that abydeth for euer.

Graunt vnto vs, ô heauenly Father, ſo to celebrate this day the bleſſed memorie of thi deare Son, that we may be aſſured of thy fauour and grace towardes vs. Lett our faith ſo be exercifed, that not onely we may feele the increaſe of the ſame: but alſo, that the cleare confeſsion therof, with the good workes proceeding of it, may appeare before men, to the prayſe and glorie of thine holie Name, which art God euerlaſting bleſſed for euer. So be it.

¶ *A thankefgiuing vnto God after our deliuerance from the tyrannie of the Frenche men, With prayers made for the continuance of the peace betwixt the Realme of Englande and Scotlande.*

NOwe Lorde, ſeeing that we enioye comfort both in bodie and Spirite, by reaſon of this quietnes of thy mercie graun-

ted

ted vnto vs after our moſt deſpe-
rate troubles, in the which we ap-
peared vtterlie to haue bin ouer-
whelmed. We prayſe and glorifie
thy mercie and goodnes, who pi-
tieouſlie looked vpon vs, whē we
in our owne ſelues were vtterlie
confounded. But ſeeing O Lord,
that to receyue benefites at thy
handes, and not to be thankefull
for the ſame, is nothing elſe, but a
ſeale againſt vs in the day of iudg
ment. We moſt humblie beſeeche
thee, to graunt vnto vs hartes ſo
mindefull of the calamities paſt,
that we continuallie may feare to
prouoke thy iuſtice, to puniſhe vs
with the like or worſe plagues.
And ſeeing that when we by our
owne power were altogither vn-
able to haue freed our ſelues frō
the tyrannie of ſtraungers, and
from the bondage and thraldome
pretended againſt vs, thou of
thine eſpeciall goodneſſe diddeſt
moue the hartes of oure neigh-

bours (of whom wee had deſerued no ſuch fauour) to take vpon them the common burthen with vs, and for our deliuerance, not onelie to ſpende the liues of manie, but alſo to hazarde the eſtate and tranquillitie of their Realme and common wealth: Graunt vnto vs, O Lorde, that with ſuch reuerence we may remember thy benefites receyued, that after this in our defaulte, wee neuer enter into hoſtilitie againſt the Realme and Nation of Englande. Suffer vs neuer, O Lorde, to fall to that ingratitude and deteſtable vnthankefulnes, that we ſhall ſeeke the deſtruction & death of thoſe, whome thou haſt made inſtrumentes to deliuer vs from the tyrannie of mercileſſe ſtraungers. Diſsipate thou the councelles of ſuche as diſceytfullie trauell to ſtirre the hartes of the inhabitantes of either Realme againſt the other: Lette their malicious

practiſes be their own confuſion, and graunt thou of thy mercie, that loue, concorde, and tranquillitie, maye continue and increaſe amongſt the inhabitantes of this Yle, euen to the comming of the Lorde IESVS Chriſt, by whoſe glorious Goſpell, thou of thy mercie doeſt call vs both, to vnitie, peace, and Chriſtian concorde. The full perfection whereof we ſhall poſſeſſe in the fulnes of thy kingdome, when all offences ſhall be remooued, iniquitie ſhalbe ſuppreſſed, and thy choſen childrē be fullie endued with that perfect glorie, in the which nowe our Lorde IESVS reigneth. To whom with thee and the holie Ghoſt, be all honour, prayſe and glorie, nowe & euer. So be it.

A PRAYER VSED IN the assemblies of the Church, *as well particular as general.*

ETernal and euerliuing God, Father of our Lorde IESVS Christ, thou that of thine infinite goodnes, hast chosen to thy selfe a Churche, vnto the whiche euer from the fall of manne, thou hast manifested thy selfe: first by thine owne voyce to Adam: next to Abraham and his seede, then to all Israel, by the publicatiō of thy holie Lawe: and last by sending of thine onely Sonne our Lorde Iesus Christ, that great Angel of thy councell into this worlde, and cladde with our nature, to teache vnto vs thy holy will, and to putt an ende to all reuelations & prophecies: who also elected to him selfe Apostles, to whom after his resurrection he gaue commaundment to publishe, and preache his Gospell to al Realmes & nations promising to be with them euen

to

to the end of the world: yea, and moreouer, that whereſoeuer two or three, were gathered togither in his Name, that he would bee there in the midſt of thē, not only to inſtruct and teache them, but alſo to ratifie and confirme ſuche things as they ſhall pronounce or decree by thy worde. Seeing, O Lorde, that this hath bin thy loue and fatherly care towardes thy Church, that not only thou plantedſt it, rules and guydes the choſen in the ſame by thine holy Spirit and bleſſed worde: but alſo that whē the externall face of the ſame is polluted, & the viſible bodie falleth to corruption, thē thou of thy mercies, prouideſt that it may be purged, & reſtored again to the former puritie aſwel in doctrine as in maners. Whereof thou haſt giuē ſufficient document frō age to age, but eſpecially now, O Lord, after this publike defection frō thy trueth & bleſſed ordināce,

which our Fathers and wee haue
ſeene in that Romane Antichriſt,
& in his vſurped authoritie. Now.
(I meane) O Lorde, haſt thou re-
meiled thy ſelfe and thy beloued
Sonne Ieſus Chriſt, clearlie to the
worlde againe, by the true prea-
ching of his bleſſed Goſpel, whi-
che alſo of thy mercie is offered
vnto vs within this Realme of
Scotlande, and of the ſame thy
mercie haſt made vs Miniſters, &
burthened vs with a charge with-
in thy Church. But, O Lord, whē
we conſider the multitude of ene-
mies that oppone them ſelues vn-
to thy trueth, the practiſes of Sa-
tan, and the power of thoſe that
reſiſte thy Kingdome, togither
with our owne weakenes, fewe
nomber and manifolde imperfe-
ctions: we can not but feare the
ſudden away taking of this thy
great benefite: and therefore, de-
ſtitute of all worldlie comforte,
we haue refuge to thy only mer-

cie and grace, moſt humblie beſeeching thee for Chriſt Ieſus thy Sonnes ſake, to oppone thine owne power to the pryde of our enemies, who ceaſſe not to blaſpheme thine eternall trueth.

Giue vnto vs, O Lorde, that preſentlie are aſſembled in thy Name, ſuche aboundance of thy holy Spirit, that we may ſee thoſe things that ſhalbe expedient for the aduauncement of thy glorie, in the middeſt of this peruerſe & ſtubburne generation. Giue vs grace, O Lorde, that vniuerſallie amongſt our ſelues, wee may agree in the vnitie of true doctrine. Preſerue vs from damnable errours, and graunt vnto vs ſuche puritie and cleanes of life, that we bee not ſlaunderous to thy bleſſed Goſpell.

Bleſſe thou ſo our weake labours, that the fruites of the ſame may redounde to the prayſe of thy holie Name, to the profite of

this

this preſent generation, & of the poſteritie to come, through Ieſus Chriſt our Lord: to whom with thee & the holy Ghoſt, be all honor and prayſe, nowe and euer. So be it.

THE ORDER OF BAPTISME.

The trãſgreſsion of gods ordinance, is called iniquitie & Idolatrie, & is compared to whichecraft and ſorcerie,

¶ First note, that foraſmuch as it is not permitted by Gods worde, that Women ſhould preache or miniſter the Sacramentes, and it is euident, that the Sacramentes are not ordeyned of God to be vſed in priuate corners, as charmes, or ſorceries, but left to the Congregation, and neceſſarilie annexed to Gods word,

1. Sam. 15. Howe daungerous alſo it is to enterpriſe anie thinge raſhelie, or without the warrante of Gods worde, The examples of Saul, Oza, Ozias, Nadab and Abihu, ought ſufficientlie to warrante vs, 1. Samu. 13. 2. Samu. 6. 2. Chro. 25. Leuit. 10. Nomb. 3.

as ſea-

as ſeales of the ſame: therefore the infant which is to bee baptiſed, ſhall bee brought to the Church on the daye appointed to commō prayer and preaching, accompanied with the Father and godfather. So that, after the Sermon, the childe being preſented to the Miniſter, he demaundeth this queſtion.

DO you preſent this Childe to be Baptiſed, earneſtlie deſiring that he may be ingrafted in the myſticall bodie of Ieſus Chriſt?

The anſwere.

Yea, we require the ſame.

The Miniſter proceedeth.

THen let vs conſider, dearelie beloued, how almightie God hath not onelie made vs his children by ‡ adoption, and receyued vs into the fellowſhippe of his Church: but alſo hath promiſed vs, that hee will bee oure

‡ Rom. 8. Galat. 4. Ephe. 1.

a God,

1 God, and the God of our chil-
Gene. 17. dren vnto the thousand generati-
Exo. 20. on. Which thing as he confirmed
Deut. 7. to his people of the olde Testa-
Isa. 59. ment by the Sacrament of 2 Cir-
2 cumcision, so hath he also renew-
Gene. 17. ed the same to vs in his newe Te-
Rom. 4 stament by the Sacrament of 3
3 Baptisme: dooing vs thereby to
Col. 2. witte, that oure infantes apper-
Galat. 3. tayne to him by couenant, and
Act. 1. therefore ought not to be defrau-
ded of those holie signes and bad-
ges, 4 whereby his children are
4 knowne from infideles and pa-
Act. 10. gantes.

Neither is it requisite, that all those that receiue this Sacramēt, haue the vse of vnderstanding & faith, but chiefly that they be cōteyned vnder the name of 5 Gods people: so that remission of sinnes in the blood of Christ Iesus doeth appertaine vnto them by Gods promise, whiche thinge is most euidēt by 6 Saint Paul, who pro-

5 Act. 2.
1. Cor. 7.

6
2. Cor. 7.

pronounceth the children begotten and borne (eyther of the parentes being faithful) to be cleane & holie. Also our Sauiour Christ admitteth 7 children to his presence, imbracing and blessing thē. Whiche testimonies of the holy Ghost, assure vs, that infantes bee of the nomber of Gods people, & that remission of sinnes doeth also appertaine to them in Christ. Therefore without iniurie, they can not be debarred from the cōmon signe of Gods children. And yet is not this outwarde action of such necessitie, that the 8 lacke thereof should be hurtfull to their saluation, if that, preuented by death, they may not conuenientlie be presented to the Churche. But we (hauing respect to that obedience whiche Christians owe to the voyce and ordinance of Christ Iesus, who commaunded 9 to preache and baptise all without exception) doe iudge them onlie

7 *Mar. 10. Mat. 19. Luke 18. Psal. 22.*

8 *Rom. 4. Gala 3. Iam. 2. Gene. 15. and 17.*

9 *Mar. 16. Mat. 28.*

onelie vnworthie of anie fellowship with him, who contẽptuouslie refuse such ordinarie meanes, as his wisdome hath appointed to the instruction of our dull senses.

10 Furthermore, it is euident, that Baptisme was ordeined to be ministred in the element of water, to teache vs, that like as water outwardlie doth washe away the filth of the bodie, so inwardlie doeth the vertue of Christs blood purge our soules from that corruption and deadlie poyson, Wherwith 11 by nature we were infected. Whose venemous 12 dregs, although they cõtinue in this our flesh, yet by the merites of his death 13 are not imputed vnto vs, because the iustice of Iesus Christ is made 14 ours by Baptisme: not that we think anie such vertue or power to be included in the visible water or outwarde action (for manie haue bin baptised and yet neuer inwardlie purged) but that

Mat. 3.
1. Pet. 3.
1. Ioh. 5.
1. Cor. 10
Ephe. 2.
Rom. 7.
Rom. 4
Gala. 3.
Psal. 32.
Rom. 6.
Galat. 3.
As Iudas Simõ Magus, Hymenæus, Alexãder Philetus.

our Sauiour Christe, who commaunded Baptisme to bee ministred, will by the power of his holie Spirit, effectuallie work in the hartes of his 15 elect in time conuenient, all that is meant and signified by the same. And this the Scripture calleth our 16 regeneration, whiche standeth chieflie in these two pointes: in mortificatiō, that is to say, a resisting of the rebellious lustes of the flesshe, and in newnes of life, whereby wee continuallie strive to walke in that purenes and perfectiō wherwith we are cladde in Baptisme.

15 Act. 2. 23.

16 Ephe. 3. 1. Cor. 12 Rom. 6. Colos. 2. The fruite of Baptisme stādeth in two pointes: mortificatiō & regeneration.

And although wee in the iourney of this life be 17 incumbred with manie enimies, which in the way assayle vs, yet fight wee not without fruite. For this 18 continual batel which we fight against sin, death and hell, is a most infallible argument, that God the Father mindful of his promise made vnto vs in Christ Iesus, doeth not

17 1. Petr. 5. Luke 22. Iob. 7.

18 Rom. 5. 1. Pet. 2. Iam. 2.

onely

onely giue vs motions and cou-
19 rage to reſiſte them, but alſo aſſu-
1. Cor. 15 rance to 19 ouercome and ob-
Oſe. 13. teine victorie. Wherefore, dearely
Heb. 2. beloued, it is not onely of neceſ-
Ioh. 16. ſitie that we be once baptiſed, but
alſo it much profiteth otte to bee
preſent at the miniſtration there-
20 of, that we (being put in minde
Deut. 6. of the 20 league and couenant
Ioh. 1. made betweene God and vs, that
21 he will be 21 our God, and wee
Iere. 31. his people, he our Father, and we
Heb. 8. his children) may haue occaſion
aſwell to trie our liues paſt, as our
preſent cõuerſation, and to proue
our ſelues, whether we ſtand faſt
22 in the faith of Gods elect: or con-
Ephe. 3. trariwiſe, haue ſtrayed from him
Coloſ. 3. through 22 incredulitie and vn-
Heb. 1. godlie liuing: whereof if our con
23 ſciences doo accuſe vs, yet by hea-
Exech. 18 ring the louing promiſes of oure
Act. 11. heauenlie Father (who calleth all
2. Pet. 3. men to mercie by 23 repentance)
Deute. 4. we may from henceforth walke

more

more warelie in our vocation.
Moreouer, ye that be fathers and mothers, may take hereby moſte ſingular cõforte, to ſee your children thus receyued into the boſome of Chriſtes Congregation, whereby you are dailie admoniſhed, that ye nouriſhe and bring vp the children of Gods fauour and mercie, ouer whome his Fatherlie prouidence 24 watcheth continuallie. Which thinge as it ought greatlie to reioyce you, knowing that 25 nothinge can come vnto thẽ without his good pleaſure: ſo ought it to make you diligent and carefull, to nurture and inſtruct them in the 26 true knowledge and feare of God. Wherein if you be negligent, yee do not onelie 27 iniurie to your owne children, hiding from them the good will and pleaſure of Almightie God their Father: but alſo heape damnation vpon your ſelues, in ſuffering his children,

24 Mat. 18.
25 Mat. 6. Luke 12.
26 Deut. 6. Ephe. 6.
27 1. Sam. 2 2. King 2

What dãger hangeth ouer thoſe parents which neglect the bringing vp of their childrẽ in godlines.

bought with the bloode of his deare Sonne, ſo trayterouſlie for lacke of knowvledge, to turn back from him. Therefore it is your duetie, with all diligence to prouide that your childrē in time cōuenient be inſtructed in all ‡doctrine neceſſarie for a true Chriſtian: chieflie that they be taught to reſt vpon the iuſtice of Chriſt Ieſus alone, and to abhorre and flee all ſuperſtition, papiſtrie and idolatrie. Finallie, to the intent that we may be aſſured, that you the Father and the Suretie conſent to the performance hereof, declare here before God and the face of his Congregation the ſumme of that faith, wherein you beleeue, and will inſtruct this childe.

‡Gen. 18 Deut. 32.

The true vſe of the Catechiſme, to the execution whereof the fathers and God-fathers bind thē-ſelues.

¶ *Then the Father, or in his abſence, the god father, ſhall rehearſe the articles of his faith: Whiche done, the Miniſter explaneth the ſame as followeth.*

The

OF BAPTISME.

THE Christian faith whereof now ye haue briefly heard the summe, is commonly diuided in twelue Articles: but that wee may the better vnderstande what is conteined in the same, we shall deuide it into foure principal partes. The firste shall concerne God the Father. The second, Iesus Christ our Lord. The thirde shall expresse to vs our faith in the holie Ghost. And the fourth and last shall declare what is our faith concerning the Churche, and of the graces of God freelie giuen to the same. Firste, of GOD wee confesse three thinges, to witte, that he is our Father, almightie, maker of heauen and earth. Our Father we cal him, and so by faith beleue him to be, not so much because he hath created vs (for that we haue cõmon with the rest of creatures, who yet are not called to that honor to haue god to thē a fauorable father, but we cal him

I beleeue in god the Father almightie, maker of heauen & earth.

Father, by reaſon of his free adoption, by the which he hath choſen vs to life euerlaſting in Ieſus Chriſte: and this his moſt ſingular mercie we preferre to all thinges earthly and tranſitorie: for without this there is to mankinde no felicitie, no comforte, nor no finall ioye: and hauing this, we are aſſured that by the ſame loue, by the which he once hath freelie choſen vs, he ſhall ſo conduct the whole courſe of our life, that in the end we ſhal enioy that immortal kingdome that he hath prepared for his choſen childrē. For frō this fountaine of Gods free mercie or adoption, ſpringeth oure vocation, our iuſtification, our continuall ſanctification, and finallie, our glorification. As witneſſeth the Apoſtle.

Rom. 8.

The ſame God our Father, we confeſſe Almightie, not onely in reſpect of that he may doo, but in cōſideration that by his power & godlie

godlie wiſedome are all creatures in heauen and earth, and vnder the earth, ruled, guyded and kept in that order that his eternall knowledge and wil hath appointed them. And that is it which in the thirde parte we doo confeſſe, that he is creator of heauen and earth, that is to ſaye, that the heauen and earth, and the contentes thereof are ſo in his hande, that there is nothing done without his knoweledge, neyther yet againſt his will, but that he ruleth thē ſo, that in the ende his godlie Name ſhalbe glorified in them. And ſo we confeſſe and beleeue, that neither the Deuills, nor yet the wicked of the worlde, haue any power to moleſt or trouble the choſen childrē of God, but in ſo farre as it pleaſeth him to vſe them as inſtrumentes, eyther to proue & trye our faith and patience, or els to ſtirre vs to more feruent inuocation of his Name, and to continual

ouall meditation of that heauenlie reſt and ioye that abideth vs after theſe tranſitorie troubles. And yet ſhall not this excuſe the wicked, becauſe they neuer looke in their iniquitie to pleaſe GOD, nor yet to obeye his will.

And in IESVS Chriſt his only Sõne our Lord.

In Ieſus Chriſt wee confeſſe two diſtinct and perfect natures, to witte, the eternall Godheade, and the perfect Manhoode ioyned togither: ſo that we confeſſe and beleeue, that that eternall worde which was from the beginning, and by the whiche all things were created, and yet are conſerued and kept in their being, did in the time appointed in the councell of his heauenlie Father, receyue our nature of a virgine, by operation of the holie Ghoſt. So that in his conception we acknowledge & beleeue, that there is nothing but puritie and ſanctificatiõ, yea, euen in ſo much as he is become our brother. For

Coceyued by the holie ghoſt.

it behoued him that should purge others from their sinnes, to bee pure and cleane from all spot of sinne, euen from his conception. And as we confesse and beleeue him conceyued by the holy ghost, so do we confesse and beleue him to be borne of a Virgine named Maria, of the tribe of Iuda, & of the familie of Dauid, that the promise of God and the prophecie might be fulfilled, to witte, That the seede of the woman shoulde breake downe the Serpents head, and that a Virgine should cõceiue and beare a childe, whose name should be Emanuel, that is to say, God with vs. The name IESVS, which signifieth a sauior, was giuen vnto him by the Angel, to assure vs, that it is he alone that saueth his people frõ their sinns. He is called Christ, that is to say anointed, by reason of the offices giuẽ vnto him, by god his father, to wit, that he alone is appointed

Borne of the Virgin Marie

Gene. 3.
Isa. 7.
Mat. 1.

King, Prieſt, and Prophete. King in that, that all power is giuen to him in heauen and earth, ſo that there is none other but he in heauen nor earth, that hath iuſt authoritie & power to make lawes to binde the conſciences of men: neither yet is there any other that may defend our ſoules frō the bō dage of ſinne, nor yet our bodies frō the tyrannie of man: And this hee doeth by the power of his worde, by the which he draweth vs out of the bondage & ſlauerie of Satan, and maketh vs to reigne ouer ſinne, whyles that we liue & ſerue our God in rightcouſnes & holines of our lyfe. A Prieſt and that perpetuall & euerlaſting we confeſſe him, by reaſon that by the ſacrifice of his owne bodie, which he once offered vp vpō the croſſe, he hath fullie ſatisfied the iuſtice of his Father in oure behalfe: ſo that who ſoeuer ſeeketh

ſeeketh anie meanes beſides his death and paſsion in heauen or in earth to recõcile vnto them gods fauour, they do not onelie blaſpheme: but alſo ſo farre as in thē is, renounce the fruite and efficacie of that his onelie one ſacrifice. We confeſſe him to be the onelie Prophete, who hath reueiled vnto vs, the whole will of his Father in all thinges perteyning to our ſaluation.

This our Lorde Ieſus, we confeſſe to be the onelie Sonne of God, becauſe there is none ſuche by nature, but he alone. We confeſſe him alſo our Lorde, not onlie by reaſon we are his creatures, but chiefly, becauſe he hath redeemed vs by his precious blood, and ſo hath gotten iuſt dominion ouer vs, as ouer the people whome he hath deliuered from bondage of ſinne, death, hell and the deuill, and hath made vs kings and prieſtes to God his Father.

We

Suffered vnder Pō tius Pilate, was crucified.

We further cōfeſſe and beleeue, that the ſame our Lorde IESVS was accuſed before an earthlie iudge, Pontius Pilate: vnder whō albeit oft and diuers times hee was pronounced to be innocent, he ſuffered the death of the croſſe, hanged vpon a tree betwene two theeues. Whiche death as it was moſt eruell and vile before the eyes of men: ſo was it accurſed by the mouth of God him ſelfe, ſaying: Curſed is euerie one that hangeth on a tree. And this kinde of death ſuſteined he in our perſon, becauſe he was appointed of God his Father to be our pledge, and he that ſhould beare the puniſhement of our tranſgreſsions. And ſo we acknowledge and beleeue, that he hath taken awaye that curſſe and malediction that hanged on vs by reaſon of ſinne.

Died and was bu-

He verelie dyed rendring vpp his ſpirit into the handes of his Father, after that he had ſaide, Father

ther into thy handes I commende my ſpirit. After his death, we confeſſe his bodye was buryed, And that he deſcended to the hell. But becauſe he was the author of life: yea, the verie life it ſelf, it was impoſsible that he ſhould bee retayned vnder the dolours of death. And therefore the thirde day he roſe again, victor and conquerer of death & hell: by the which his reſurrection, he hath brought life again into the world, which he by the power of his holy Spirit, communicateth vnto his liuely members: ſo that now vnto them, corporal death is no death, but an entrance into that bleſſed life, wherin our heade IESVS Chriſte is nowe entred. For after that hee had ſufficientlie proued his reſurrection to his Diſciples, and vnto ſuch as conſtantlie did abide with him vnto the death: hee viſiblie aſcended to the heauens, and was taken from the eyes & ſight of

ried, and deſcended into hell.

The third day hee roſe again from the dead.

of men, and placed at the right hande of God the Father almightie, where presentlie he remaineth in his glorie, onely heade, onelie mediator, and onely aduocate for all the members of his bodie. Of which we haue most especiall cõfort. First, for that, that by his ascension the heauens are opened vnto vs, and an entrance made to vs, that boldlie we may appeare before the throne of our Fathers mercie. And secondarilie, that we knowe, that his honor and authoritie is giuen vnto Iesus Christe our head in our name, & for our profit and vtilitie. For albeit, that in body he nowe be in the heauē, yet by the power of his Spirit, he is present here with vs, aiwell to instruct vs, as to comfort & maintayne vs in all our troubles and aduersities From the whiche he shall finallie deliuer his whole Churche, and euerie true and faythefull member of the same,

He ascended into heauen, & sitteth at the right hād of God the father almightie

in

in that day when he ſhall viſiblie appeare agayne, Iudge of the quicke and the dead. For this finallie we confeſſe of our Lorde Ieſus Chriſt, that as he was ſeene viſiblie to aſcende, and ſo left the worlde, as touchinge that bodie that ſuffered and roſe agayne: ſo do we conſtantlie beleeue, that he ſhall come from the right hande of his Father. When all eyes ſhall ſee him: yea, euen thoſe that haue pearced him. And then ſhalbe gathered as well thoſe that then ſhalbe founde aliue, as thoſe that before haue ſlept. Separatiõ ſhalbe made betwene the lambes and the goates, that is to ſay, betwene the elect and the reprobate: The one ſhall heare this ioyfull voyce: Come ye the bleſſed of my Father, poſſeſſe the kingdome that is prepared for you before the beginning of the worlde. The other ſhall heare that fearefull and irreuocable ſentence: Departe frõ me

Frõ thẽce he ſhall come to iudge both the quick and the dead.

Mat. 25.

me ye workers of iniquitie, to the fyre that neuer ſhalbe quenched. And for this cauſe this day in the Scriptures is called the day of refreſhing, and of the reuelation of all ſecretes: becauſe that then the iuſt ſhalbe deliuered from all miſeries, and ſhalbe poſſeſſed in the fulnes of their glorie. Contrariewiſe, the reprobate ſhall receyue iudgement and recompence of all their impietie, be it openlie or ſecretely wrought.

I beleeue in the holie Ghoſt.

As wee conſtantlie beleeue in God the Father, and in IESVS Chriſt, as before is ſaide, So doo we aſſuredly beleeue in the holie Ghoſt, whom wee confeſſe God equall with the Father and the Sonne, by whoſe workinge and mightie operation, our darkneſſe is remoued, our ſpiritual eyes are illuminated, our ſoules and conſciences ſprinkled with the blood of Ieſus Chriſt, and we retayned in the trueth of God, euen to our liues

liues ende. And for theſe cauſes we vnderſtand, that this eternall ſpirit proceeding from the Father and the Sonne, hath in the Scriptures diuers names. Sometimes is called water, by reaſon of his purgation, & giuing ſtrength to this our corrupt nature, to bring forth good fruite: without whom this our nature ſhould vtterlie be barren: yea, it ſhould vtterlie abound in all wickednes. Sometimes the ſame ſpirite is called fyre, by reaſon of the illuminatiõ & burning heate of fyre that he kindleth in our hartes. The ſame ſpirit alſo is called oyle or vnction, by reaſon that his working mollifieth the hardnes of our hartes, & maketh vs to receyue the printe of that image of Ieſus Chriſt, by whome onely we are ſanctified.

The holy Catholike Church.

We cõſtantlie beleue, that there is, was, and ſhalbe, euen vntill the cõming of the Lord Ieſus, a churche, which is holy and vniuerſall,

to

to wit, the Communion of Saincts: This Church is holy, because it receyueth free remission of sinnes, and that by fayth onelie in the blood of Iesus Christe. Secondlie, because it being regenerate, it receyueth the spirit of sanctification, and power to walke in newnesse of life, and in good workes whiche God hath prepared his chosen to walke in. Not that we thinke that the iustice of this Church, or of anie member of the same, euer was, is, or yet shal be so full and perfect, that it needeth not to stoupe vnder mercie: but that because the imperfections are pardoned, and the iustice of Iesus Christ imputed vnto such as by true fayth cleaue vnto him. Which Church we call vniuersall, because it consisteth and standeth of all tongues and Nations: yea, of all estates and conditions of menne and women, whom of his mercie & free grace

The communion of Saints

God

God calleth frō darknes to life, & from the bondage and thraldome of sinne, to his spiritual seruice & puritie of life. Vnto whō also he cōmunicateth his holy spirit, giuing vnto thē one faith, one head & soueraine Lord Iesus, one Baptisme, & right vse of Sacraments: whose hartes also he knitteth togither in loue and Christian concorde. To this Church holy and vniuersall, we acknowledge and beleeue three notable giftes to be grafted, to wit, Remissiō of sinns whiche by true faith must be obteyned in this life: Resurrectiō of the flesh, which all shall haue, albeit not in equall condition. For the reprobate (as before is saide) shall rise, but to fearfull iudgemēt and condemnation, and the iuste shall rise to be possessed in glorie. And this resurrection shall not be an imagination, or that one body shal rise for another, but euery mā

The forgiuenes of sinnes.

The resurrection of the bodie.

And the life euerlasting.

shall receiue in his owne body, as he hath deserued, be it good or euill. The iust shall receiue the life euerlasting, which is the free gifte of God, giuen & purchased to his chosen by Iesus Christ our onely head & Mediator: to whom with the Father and the holy Ghost, be all honor & glorie, now & euer.

Then followeth this prayer.

ALmightie & euerlasting god, which of thine infinite mercie & goodnes hast promised
Gal.3. vnto vs, that thou wilt not onely
1.Pet.1. be our God, but also the God and
Phil.3. Father of our childrē, we beseeche
2 thee, that as thou hast vouchsaued
Rom.3. to call vs to be partakers of this
4.Cor.5. thy great mercie in the 1 fellow-
Rom.8. ship of faith: so it may please thee
Ephe.2.3 to sanctifie with thy 2 Spirit, and
3 to receyue into the nomber of thy
Mat.28 children this infant, whō we shall
Mar.16. baptise according to thy 3 word.
Act.2.

to the end that he cõming to perfite age, may 4 confesse thee only the true God, & whom thou hast sent Iesus Christ, & so serue him and be 5 profitable to his church, in the whole course of his life, that after this life be ended, hee may be brought as a liuely mẽber of his bodie vnto the full fruition of thy 6 ioyes in the heauens, where thy Son our Sauior Christ reigneth world without ende. In whose Name we pray as he hath taught vs, *Our Father. &c.*

4 Rom. 10. Iohn 17.
5 Rom. 12. 1. Cor. 12 1. thes 5.
6 1. Cor. 2. Rom. 6. Tit. 3.

¶ *When they haue prayed in this sorte, the Minister requireth the childes name, which knowen, He sayeth:*

N. I Baptise thee in the Name of the Father, of the Sonne, and of the holy Ghost. Mat. 28. Mar. 16.

¶ *And as he speaketh these wordes, hee taketh water in his hande, and layeth it vpon the childes forehead: which done, he giueth thankes, as followeth.*

FOrasmuch, most holy & mercifull Father, as thou doest not onely beautifie and blesse vs with common benefites like vnto the rest of mankinde, 1 but also heapest vpon vs most aboũdantly rare and wõderful giftes, of dutie we lift vp our eyes & mindes vnto thee, and giue thee most hũble thankes for thine infinite goodnes, which hast not onelie nõbred vs among thy 2 Saints, but also of thy free mercie doest call our children vnto thee, markinge them with this Sacrament, as a singular token and badge of thy loue.

1 Ephe. 2. 1. Pet. 2. Ose. 2. 2. Pet. 2.

2 1. Pet. 2. Ephe. 2.

Wherfore, most louing Father, though we be not able to deserue this so great a benefite (yea, if thou wouldest handle vs according to our 3 merites, we should suffer the punisiment of eternall death and damnation) yet for Christes sake we beseeche thee, that thou wilt confirme this thy fauour more & more

3 Rom. 2. Iere. 2. Isa. 40. Luke 17.

more towardes vs, and take this infant into thy tuition & defence whom we offer and present vnto thee with cõmon supplication, & neuer suffer him to fal to such vnkindnes, whereby he should loose the force of Baptisme, but that he may perceyue thee continually to be his merciful Father, thorough thine holy Spirit, working in his harte, by whose diuine power he may so preuayle against Sathan, that in the end, obteyning the victorie, he may be exalted into the libertie of thy kingdome. So be it.

THE MANER OF THE LORDS SVPPER.

The day when the Lordes Supper is ministred, whiche commonly is vsed once a moneth, or so oft as the Congregation shall thinke expedient, the Minister vseth to say as followeth.

THE SVPPER

LEt vs marke, deare brethrē, & consider, howe Iesus Christ did ordeine vnto vs his holy Supper, according as S. Paul maketh rehearsall in the 11. chap. of the first Epi. to the Corin. saying: I haue receyued of the Lord that which I haue deliuered vnto you, to witte, that the Lord Iesus the same night he was betraied, tooke bread, & whē he had giuen thankes, he brake it, saying: Take yé, eate ye, this is my bodie, whiche is broken for you: do you this in remēbrance of me. Likewise after Supper, he tooke the Cuppe, saying, This cuppe is the new Testament or couenāt in my blood: do ye this so oft as yee shall drinke thereof, in remēbrance of me. For so oft as ye shal eate this bread, & drinke of this cup, ye shall declare the Lords death vntil his cōming. Therefore who soeuer shall eate this bread, & drinke the cuppe of

the

the Lord vnworthilie, he shall be guiltie of the bodie and blood of the Lord. Then see that euery mã proue and trie himselfe, and so let him eate of this bread, and drinke of his cuppe: for whosoeuer eateth or drinketh vnworthily, he eateth & drinketh his owne damnatiõ, for not hauing dewe regarde and consideration of the Lords body.

This done, the Minister proceedeth to the exhortation.

DEarelie beloued in the Lorde, forasmuch as we be nowe assembled to celebrate the holy cõmunion of the body and blood of our Sauior Christ: let vs consider these words of S. Paul, how he exhorteth all persones diligentlie to examine themselues, before they presume to eate of that bread and drink of that cuppe. For as the benefite is great, if with a true penitent harte, and liuely faith we re-

ceiue that holy Sacrament (for the
1 we 1 ſpiritually eate the fleſhe of
Iohn 6. Chriſt, & drinke his blood: then
we dwel in Chriſt, and Chriſt in
vs: we be one with Chriſte, and
Chriſt with vs) ſo is the daunger
great, if we receiue the ſame vn-
worthilie: for then we be guiltie
of the body & blood of Chriſte:
we eate and drinke our own dam
nation, not cõſidering the Lordes
bodie: we kindle Gods wrath a-
gainſt vs, & prouoke him to pla-
gue vs with diuers diſeaſes & ſun-
drie kindes of death. Therefore,
in the Name and authoritie of the
eternall God, & of his Sõne Ieſus
Chriſt, I excõmunicate from this
Table all blaſphemers of God, all
2 2 Idolaters, all murtherers, all a-
Gal. 5. dulterers, all that be in malice or
enuie, all diſobedient perſones to
father or mother, Princes or Ma-
giſtrates, Paſtors or Preachers, all
theues, & deceiuers of their neigh-
bors:

bors: and finally, all ſuch as liue a life directly fighting againſt the will of God: charging thē as they will anſwere in the preſence of him who is the righteous Iudge, that thei preſume not to prophane this moſt holy table. And yet this I pronoūce not to ſeclude any penitent perſon, howe grieuous that euer his ſinnes before haue bin, ſo that he feele in his harte vnfeyned 3 repentāce for the ſame: but only ſuch as continue in ſinne without repētance. Neither yet is this pronounced againſt ſuch as aſpire to a greater perfectiō, then they can in this preſent life attayne vnto. 3 Mat. 3. Tit. 2.

For albeit we feele in our ſelues much frayeltie & wretchednes, as that we haue not our faith ſo perfit & conſtant as we ought, being many times ready to diſtruſt gods goodnes, through our corrupt 4 nature, & alſo that we are not ſo throughly giuē to ſerue God, neither 4 Rom. 7.

cher haue so feruent a zeale to set forth his glorie, as our duetie requireth, feling still such rebellion in our selues, that we haue needd
5 daily to 5 fight against the lustes
Gal.5. of our flesh: yet neuertheles, seing our Lorde hath dealt thus mercifullie with vs, that he hath prin-
6 ted his 6 Gospell in our hartes, so
Heb.8. that we are preserued frō falling
Iere.31. into desperatiō & misbeliefe: and
Isa.59. seeing also hee hath indewed vs with a 7 will & desire to renoūce
7 & withstand our own affections,
Rom.7. with a longing for his righteous-
Phil.1. nes, & the keeping of his cōmandements, we may be right wel assured, that those defaultes & imperfections in vs shalbe no hinderance at al against vs, to cause him not to accept & impute vs as worthie to come to his spiritual table. For the ende of our cōming thi-
8 ther, is not to make 8 protestatiō
Luke 18. that we are vpright or iust in our liues,

liues, but contrariwise, wee come to seeke our life and perfection in Iesus Christe, acknowledging in the meane time, that wee of our selues be the children 9 of wrath and damnation. 9 Ephe. 2. Luke 8.

Let vs cõsider then, that this Sacrament is a singular medicine for al poore sicke creatures, a cõfortable helpe to weake soules, & that our Lord requireth no other worthines on our part, but that we vnfainedly acknouledge our naughtines and imperfection. Then to the end we may be worthie partakers of his merits, & most comfortable benefites (which is the 10 true eating of his flesh & drinking of his blood) let vs not suffer our mindes to wander about the cõsideration of these earthly & corruptible things (which we see present to our eyes, & feele with our hands) to seeke Christ bodily present in thē, as if he were inclosed

Transubstãtiatiõ. Transelementatiõ. Transmutation, & Transformation, as the Papistes vse them, are the doctrine of deuils.

10 Iohn 6.

in the bread or wine, or as if these elements were turned & changed into the substance of his flesh and blood: for the only way to dispose our soules to receiue nourishmēt, relief & quickning of his substāce is, to lift vp our mindes by faith aboue al things, worldly & sēsibly, and thereby to enter into heauen, that we may finde and receyue Christ where he dwelleth vndoubtedly verie God, & verie mā in the incōprehēsible glorie of his Father. To whō be all prayse, honor & glorie now and euer. Amē

The true eating of Christ in the Sacrament.

11. 1. Tim. 6.

The exhortation ended, the Minister sitteth at the Table, euery man and woman taking their place as occasion best serueth: then he taketh breade and giueth thankes, eyther in these wordes following, or like in effect.

O Father of mercie and God of all cōsolation, seeing al creatures do cōfesse thee as Gouernor

1 Rue. 5.

and

& Lord, it becõmeth vs the work
manship of thine owne handes, at 2
all times to reuerence & magnifie Gene. 1.
thy godly Maiestie: first, for that 3
thou hast created vs to thine own Ephe. 2.
2 image & similitude, but chiefly Gal. 2.
because thou hast deliuered vs frõ Gene. 3.
that euerlasting 3 death & dam- 4
natiõ, into the which Satan drew Act. 4.
mankinde by the meane of sinne: Heb. 1.
from the bõdage wherof, neither Reue. 5.
mã nor Angel was 4able to make 5
vs free, but thou, O Lord, riche in Iohn 3.
mercie, & infinit in goodnes, hast 6
prouided our redẽption to stande Heb. 8.
in thine only & welbeloued Son, 7
whõ of verie 5 loue thou diddest Heb. 4.
giue to be made mã like 6 vnto vs 8
in all things, sinne 7excepted, that 1. Pet. 1.
in his body he might receyue the Isa. 43.
punishment of 8 our trãsgression 9
by his death, to make 9satisfactiõ Ma. 3.
to thy iustice, and by his resurrec- Iere 3.
tion to 10 destroye him that was Heb 8.
author of death, and so to bringe 10
againe Heb. 2.

11 againe 11 life to the world, from
Iohn 6. which the whole offspring of 12
12 Adam most iustlie was exiled.
Rom. 5. O Lord, we acknowledge that
13 no creature is able to 13 cõprehend
Ephe. 3. the length and breadth, the deep-
14 nes & height of that thy most ex-
Ephe. 2. cellent loue, which moued thee to
15 shew mercie wher none was 14 de
Iohn 6. serued, to giue life 15 wher death
16 had gotte victorie: to receiue vs in
Gene. 6. thy grace, whẽ we could do 16 no-
Rõ. 3. 7. thing but rebel againſt thi iustice.
17 O Lorde, the blind dulnes of our
Matt. 16. 17 corrupt nature wil not suffer vs
1. Cor. 2. sufficiẽtly to weigh these thy most
18 ample benefits: yet neuertheles at
Matt. 16. the cõmandement of Iesus Christ
Luc. 22. we present our selues to this table
19 (which he hath left to be vsed in
1. Cor. 11 19 remẽbrance of his death vntill
20 his cõming againe) to declare be-
Rom. 8. fore the world, that by him alone
1. Pet. 1. we haue receiued 20 libertie and
Ephe. 1. life: that by him alone thou doest

acknowledge vs for thy children 21
& 21 heires: that by him alone we Ephe. 2.
haue 22 entrance to the throne of Hebre. 4.
thy grace: that by him alone wee Rom. 3.
are 23 possessed in our spirituall Iohn 8.
kingdome, to eate and drinke at Gal. 5.
his 24 Table, with whome we 22
haue our 25 conuersation pre- Ephe. 2.
sentlie in heauen, and by whome 23
our bodies shall be raysed vppe a- Mat. 25.
gayne from the dust, and shalbe Ioh. 14.
placed with him in that endles Luke 13.
ioye, whiche thou, O Father of 24
mercie, hast prepared for thine e- Luke 22.
lect 26 before the foundation of Reue. 2.
the worlde was layde. And these 25
most inestimable benefites, wee Phil. 3.
acknowledge & confesse to haue Ephe. 2.
receyued of thy 27 free mercie & 26
grace, by thine onely beloued Ephe. 1.
Sonne Iesus Christ: for the which Reuel. 13.
therefore we thy Congregation, 27
& moued by thine holy Spirite, Rom. 3.
render all thankes, prayse & glo- Ephe. 2.
rie, for euer and euer. So be it. 28

Then Rom. 8.

Then the Minister breaketh the breade & deliuereth it to the people, saying:

The breade which wee breake, is the communion of the bodye of Christ, Take and eate this in remembrance that Christ his body was broken for you. *Who distribute and diuide the same among themselues according to our Sauiour Christes commaundement. And likewise giueth the Cuppe, and sayeth:*

The Cuppe which we blesse, is the communion of the blood of Christ, Take and drinke this in remembrance that Christe his blood was shedde for you.

Departing from the Table.

Let vs remember to be thankeful to God for the redemption of the worlde in Iesus Christ.

During the which time, some place of the Scriptures is redde, whiche deeth liuelie set forth the death of Christ, to the intent that our eyes and senses maye not onely be occupied in these outward signes

of

of bread and wine, which are called the visible worde, but that our hartes and mindes also may be fully fixed in the contemplation of the Lordes death, whiche is by this holy Sacrament represented. And after the action is done, hee giueth thankes, saying.

MOst mercifull Father, wee render to thee all prayse, thankes & glorie, for that it hath pleased thee of thy great mercies to graunt vnto vs miserable sinners, so excellent a gift and treasure, as to receyue vs into the 1 fellowship & companie of thy deare Sõne Iesus Christ our lord, whome thou hast 2 deliuered to death for vs, and hast giuen him vnto vs, as a necessarie 3 foode and nourishement vnto euerlastinge life. And nowe we beseeche thee also, O heauenly Father to graũt vs this request, that thou neuer suffer vs to become so vnkinde, as to forget so worthie benefites, but

1 1. Cor. 10

2 Rom. 4.

3 Iohn 6.

rather imprint and faſten thē ſure
4 in our hartes, thatwe may 4grow
Luke 17. and increaſe daily more and more
5 in true faith, which continuallie
Gala.5. is 5 exerciſed in al maner of good
6 workes: and ſo much the rather,
1.Tim.4 O Lord, confirme vs in theſe 6
Ephe 5. perillous dayes & rages of Satan,
2.Pet.3. that we may conſtantly ſtand &
7 continue in the confeſsion of the
Mat.5. ſame, to the aduancement of thy
1.Pet.2. 7 glorie, which art God ouer all
things, bleſſed for euer. So be it.

¶ *The action thus ended, the people ſing the* 103. *Pſalme,* My ſoule giue laude. *&c. or ſome other of thanksgiuing: whiche ended, one of the bleſsinges before mencioned, is recited, and ſo they riſe frō the Table and depart.*

To the Reader.

If ſo be that any would maruell why we followe rather this order, then any other in the adminiſtratiō of this Sacrament, let him diligently cōſider, that firſt of all

of all we vtterly renoũce the error of the Papiſtes: ſecondly, we reſtore vnto the Sacrament his owne ſubſtance, and to Chriſt his proper place. And as for the wordes of the Lords Supper, we rehearſe them, not becauſe they ſhould change the ſubſtãce of the bread or wine, or that the repetition thereof with the intent of the ſacrificer ſhuld make the Sacrament (as the Papiſtes falſely beleue) but they are red and pronoũced, to teache vs howe to behaue our ſelues in that action, & that Chriſt might witnes vnto our faith, as it were with his owne mouth, that hee hath ordeined theſe ſignes to our ſpirituall vſe and comfort. We do firſt therfore examine our ſelues, according to S. Paules rule, & prepare our mindes that wee may be worthie partakers of ſo high myſteries. Thẽ taking bread we giue thãkes, breake and diſtribute it, as Chriſte our Sauior hath taught vs. Finally, the miniſtration ended, we giue thankes again according to his exãple, ſo that without his worde and warrant, there is nothing in this holy action attempted.

1. Cor. 11
Luke 22.

The forme of Mariage.

¶ *After the banes or contract hath bene publiſhed three ſeuerall dayes in the cõgregation (to the intent that if any perſon haue intereſt or title to eyther of the parties, they may haue ſufficient time to make their chalenge) the parties aſſemble at the beginning of the Sermon, and the Miniſter at time conuenient, ſayeth as followeth.*

OF MARIAGE.

The Exhortation.

DEarely beloued brethren, we are here gathered togither in the ſight of god and in the face of his Congregation, to knit and ioyne theſe parties together in the † honourable eſtate of matrimonie, which was inſtituted and authoriſed by god

Heb 13.

him

him ſelfe in 2 paradiſe, man being then in the ſtate of innocēcie. For what time God made heauen and earth, and all that is in them, and had created and faſhioned man alſo after his owne ſimilitude and likenes, vnto whom hee gaue rule and lordſhip ouer al the beaſtes of the earth, fiſhes of the ſea, & fowles of the ayre, he ſaid, It is not good that mā liue alone: let vs make him an helper like vn to him ſelfe. And God brought a faſte ſleape vpon him, and tooke one of his ribbes, and ſhaped Heua thereof, dooing vs thereby to vnderſtand, that "man and wife are one bodie, one fleſhe, and one blood: ſignifying alſo vnto vs, the 3 myſticall vnion, that is betweene Chriſt and his Churche, for the which cauſe man 4 leaueth his father and mother, and taketh him to his wife, to keepe companie with her: the whiche alſo hee ought to loue, euen as our Sauior lo-

2 Gen. 2. Pro. 18.

"In Ebrue man is cal led Iſch, and the woman Iſcha, wherby is wel expreſſed the naturall affinitie bet wixt man and his wife.

3 Ephe. 5.

4 Gen. 2. Mat. 19. Mar. 10. 2 Cor. 6.

loueth his Church, that is to say,
his 5 elect and faithfull Congre-
5 gation, for the which he gaue his
Ioh.17. life.
Rom.5.
Hebr.9. And semblably also it is the 6
1.Pet.3. wiues duetie to studie to please
6 & obey her husband, seruing him
Ephe.5. in all thinges that bee godlie and
Colo.3. honest: for she is in subiection, &
1.Pet.3. vnder the gouernance of her hus-
1 Cor.11. bande, so long as they continue
1.Tim.2. both 7 aliue. And this holy mari-
7 age being a thing most honorable
Rom.7. is of such vertue and force, that
1.Cor.7. therby the husband hath no more
Mat.19. 8 right or power ouer his owne
8 bodie, but the wife: and likewise
1.Cor.7. the wife hath no power ouer her
1.Pet.3. own bodie, but the husband, for-
asmuch as God hath so knit them
togither in this mutual societie to
the procreation of children, that
9 they should 9 bring them vppe in
Ephe.6. the feare of the Lorde, and to
1.Tim.2. the increase of Christe his king-
dome.

Where-

Wherefore, they that be thus coupled togither by God, can not be ſeuered or put aparte, vnles it be for a ſeaſon with the cõſent of
10 both parties, tot he ende to giue them ſelues the more feruentlie to faſting and prayer, giuing diligent heede in the meane time, that their long being apart be not a ſnare to bring them into the daũger of Satan, through incontinencie, and therefore to auoyde fornication, euerie man ought to haue his owne wife, and euerie woman her own husband: ſo that, ſo manie as can not liue
11 chaſte, are 11 bounde by the cõmaundement of God to marie, that thereby the holie
12 temple of God, which is our bodies, may be kept pure and vndefiled. For ſince our bodies are nowe become the verie members of IESVS Chriſte, howe horrible and deteſtable a thinge it is, to make them the members of an harlot?

10 1. Cor. 7.

11 Mat. 19. 1. Cor. 7.

12 1. Cor. 3. and. 6. 2 Cor. 6. Leui. 26. 1. Pet. 1.

13. Euerie one ought therefore to
1.thes. 4. keepe his veſſell in all 13 purenes
Rom. 12. and holines: for whoſoeuer 14
Ephe. 5. polluteth and defileth the tem-
14 ple of God, him wil God deſtroy.
1. Cor .3.

¶ *Here the miniſter ſpeaketh to the parties that ſhalbe maried, in this wiſe.*

I Require & charge you as you will anſwere at the day of iudgement, when the ‡ ſecretes of
‡ 1. Cor 4 all hartes ſhall be diſcloſed, that if
Mat. 7, eyther of you do knowe any im-
Rom. 2. pediment why ye may not be law fully ioyned togither in matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo many as bee coupled otherwiſe then Goddes worde doeth allowe, are not ioyned togither by God, neyther is there matrimonie lawfull.

If no impedimēt be by them declared, then the Miniſter ſayeth to the whole Congregation.

I take

I Take you to witnes, that bee here preſent, beſeeching you al to haue good remembrance hereof: and moreouer, if there be anie of you, which knoweth that eyther of theſe parties be contracted to anie other, or knoweth any other lawfull impediment, lette them now make declaratiō ther-of.

If no cauſe be alledeged, the miniſter proceedeth, ſaying.

FOraſmuch as no man ſpeaketh againſt this thing, you N. ſhall proteſt here before God and his holie Congregatiō, that you haue taken, and are now contented to haue N. here preſent, for your lawfull wife, promiſing to keepe her, to loue and intreat her in all thinges according to the ‡ duetie of a faithfull houſbande, forſaking all other, during her life: and briefly to liue in an holy conuerſation with her, keeping

‡ Colo. 3. 2. Pet. 3. Matt 19. 1. Cor. 7. Mal. 2.

keeping faith and trueth in all pointes, according as the worde of God and his holy goſpel doeth commande.

The anſwere.

Euen ſo I take her before God, and in the preſence of this his Cō-gregation.

The Miniſter to the ſpouſe alſo ſaith.

YOu N. ſhall proteſt here before the face of God, in the preſence of this holie Congregation, that ye haue taken, & are nowe contented to haue N. here preſent for your lawfull huſbande, promiſing to him ‡ ſubiection and obedience, forſaking al other during his life: and finallie, to liue in an holye conuerſation with him, keeping faith & trueth in all pointes, as Gods worde doeth preſcribe.

‡ 1 cor. 11
Ephe. 5.
Coloſ. 3.
1. Tim. 2
Eſther. 2.

The anſwere.

Euen ſo I take him before God, & in the preſence of this his Congregation.

The

The Minister then saith,

GIue diligent eare then to the Gospell, that ye may vnderstand how our Lord would haue this holie cõtract kept & obserued, and howe sure and fast a knot it is, whiche may in no wise be losed, according as we be taught in the 19. cha. of S. Mathewes Gospell.

THe Pharisees came vnto Christ to tempte him and to grope his minde, saying: Is it lawfull for a man to put away his wife for euerie light cause? He answered, saying: Haue ye not red, that hee which created man at the beginning, made them male & female? saying: For this thing shall man leaue father and mother, & cleaue vnto his wife, and they twaine shalbe one flesh, so that they are no more two, but are one flesh. Let no man therefore put a sunder that, whiche God hath coupled togither.

If ye

IF ye beleeue assuredly these wordes, which our Lorde and Sauior did speake (accordinge as ye haue hearde them nowe rehearsed out of the holy Gospell) then may you be certein, that god hath euen so knit you together in this holy state of wedlocke. Wherfore applie your selues to liue togither in godlie loue, in Christian peace, and good example, euer holding fast the bande of charitie without any breach, keping faith and trueth the one to the other, euen as Gods worde doeth appoint

Then the Minister commendeth them to God, in this or such like sorte.

The Lord sanctifie and blesse you: the Lorde powre the riches of his grace vppon you, that yee may please him, and liue togither in holy loue to your liues ende. So be it.

Then

Then is ſong the 128. Pſalme, Bleſſed are they that feare the Lorde. &c. or ſome other appertayning to the ſame purpoſe.

THE VISITATION of the ſicke.

BEcauſe the viſitation of the ſicke is a thing very neceſſarie, and yet notwithſtãding it is harde to preſcribe all rules apperteyning thereunto, we referre it to the diſcretion of the godlie & prudent Miniſter, who according as he ſeeth the pacient afflicted, eyther may lift him vp wirh the ſweete promiſes of gods mercie through Chriſt, if he perceyue him much afrayde of Gods threatnings, or contrariewiſe, if he be not touched with the feling of his ſins, may beate him downe with Gods iuſtice: euermore like a ſkilfull Phyſition, framing his medi-

medicine, according as the diſeaſe requireth: and if he perceyue him to want anie neceſſaries, he not only relieueth him according to his abilitie, but alſo prouideth by others that he mai be furniſhed ſufficiently. Moreuer, the partie that is viſited, may at all times for his cõfort ſende for the Miniſter: who doeth not only make prayers for him there preſently, but alſo if it ſo require, cõmendeth him in the publike prayers to the Cõgregation.

A PRAYER TO BE ſayde in viſiting of the ſicke.

O Our good God, Lorde and Father, the Creator and cõſeruer of all things, the foũtaine of all goodnes and benignitie, like as (among other thine infinite benefites, which thou of thy great goodnes and grace doeſt diſtribute

ſtribute ordinarilie vnto all men) thou giueſt them health of bodie, to the end that they ſhuld the better knowe thy great liberalitie, ſo that they might be the more readie to ſerue and glorifie thee with the ſame: ſo contrariewiſe, when we haue ill behaued our ſelues in offending thy Maieſtie, thou haſt accuſtomed to admoniſh vs and call vs vnto thee by diuers & ſundrie chaſtiſementes, thorough the which it hath pleaſed thy goodnes to ſubdue and tame our fraile fleſhe: bnt eſpeciallie by the grieuous plagues of ſickenes and diſeaſes, vſing the ſame, as a meane, to wake and ſtirre vppe the great dulnes and negligence that is in vs all, and aduertiſing vs of our euill life by ſuch infirmities & dangers, eſpecially whē as they threaten the verie death, which (as aſſured meſſēgers of the ſame) are al to the fleſh ful of extreme anguiſh and tormentes, although they be not-

notwithstanding to the spirite of the elect, as medicines both good and wholesome. For by thē thou doest moote vs to returne vnto thee for our saluation, and to call vppon thee in our afflictions, to haue thine helpe, whiche art our deare and louing Father.

In consideration whereof, we most earnestlie praye vnto thee our good god, that it wold please thine infinite goodnes to haue pitie on this thy poore creature, whom thou hast, as it were, bound and tyed to the bed by most grieuous sicknes, & brought to great extremitie by the heauines of thine hande.

O Lord enter not into acompt with him, to render the rewarde dewe vnto his workes, but thorough thine infinite mercie remit all his faultes, for the which thou hast chastised him so gentlie, and behold rather the obedience whiche thy deare Sonne Iesus Christ

our Lord hath rẽdred vnto thee, to wit, the ſacrifice which it pleaſed thee to accept as a full recompence for all the iniquities of thẽ that receyue him for their iuſtice and ſanctification, yea for their onely Sauiour.

Let it pleaſe thee, O God, to giue him a true zeale and affectiõ to receyue and acknowledge him for his onlie Redemer: to the end alſo, that thou maiſt receyue this ſicke perſon to thy mercie, qualifying all the troubles whiche his ſinnes, the horrour of death, and dreadfull feare of the ſame, maye bring to his weake cõſcience: neither ſuffer thou, O Lorde, the aſſaultes of the mightie aduerſarie to preuayle, or to take from him the comfortable hope of ſaluatiõ, which thou giueſt to thy dearelie beloued children.

And foraſmuch as we are al ſubiect to the like ſtate and conditiõ, and to be viſited with like battell,

when it ſhall pleaſe thee to call vs vnto the ſame: wee beſeeche thee moſt humbly, O Lord, with this thy poore creature, whome thou nowe preſentlie chaſtiſeſt, that thou wilt not extende thy rigourous iudgement againſt him, but that thou wouldeſt vouchſafe to ſhewe him thy mercy for the loue of thy deare Sonne Ieſus Chriſte our Lorde, who hauing ſuffered the moſt ſhamefull and extreeme death of the croſſe, bare willinglie the faulte of this poore patient, to the end thou mighteſt acknowe-ledge him, as one redeemed with his precious blood, and receyued into the cõmunion of his bodie, to be participant of eternall felicitie in the cõpanie of thy bleſſed Angels: wherefore, O Lord, diſpoſe and moue his hart to receiue by thy grace with all meekeneſſe this gentle and fatherlie correcti-on, which thou haſt layed vppon him, that he may endure it patientlie

entlie and with a willing obedience, ſubmitting him ſelfe with harte and minde to thy bleſſed will & fauourable mercie, wherin thou nowe viſiteſt him after this ſorte for his profit and ſaluation. It may pleaſe thy goodnes, O Lorde, to aſsiſt him in all his anguiſh & troubles. And althogh the tongue and voyce be not able to execute their office in this behalfe to ſet foorth thy glorie: that yet at the leaſt, thou wilt ſtirre vpp his harte to aſpire vnto thee onely, which art the onelie fountaine of goodnes, and that thou faſt roote and ſettle in his hart the ſweete promiſes which thou haſt made vnto vs, in Chriſte IESVS thy deare Sonne our Sauiour, to the intent hee may remayne conſtant agaynſt all the aſſaultes and tumultes, whiche the enemie of our ſaluation may rayſe vpp to trouble his conſcience.

And ſeeing it hath pleaſed thee,

that by the death of thy deare Sonne life eternal ſhould be communicated vnto vs, & by the ſhedding of his blood the waſhing of our ſinnes ſhould be declared, & that by his reſurrection alſo, both iuſtice & immortalitie ſhould be giuē vs: it may pleaſe thee to applie this holy and wholeſome medicine, to this thy poore creature, in ſuch extremitie, takinge from him all trembling and dreadfull feare, & to giue him a ſtoute courage in the middes of all his preſent aduerſities.

And for as much as all thinges O heauenlie Father, bee knowen vnto thee, and thou canſt according to thy good pleſure miniſter vnto him all ſuch things as ſhall be neceſſarie and expedient: let it pleaſe thee, O Lord, ſo to ſatisfie him by thy grace, as maye ſeeme moſt meete vnto thy diuine Maieſtie.

Receyue him, Lord, into thy pro

tection:

tection: for he hath his recourſe and acceſſe to thee alone, & make him conſtant and firme in thy cõmaundements and promiſes, and alſo pardon all his ſinnes both ſecrete, and thoſe which are manifeſt: by the which he hath moſte grieuouſlie prouoked thy wrath and ſeuere iudgementes againſt him, ſo as in place of death (the which both he and all wee haue iuſtly merited) thou wilt graunt vnto him that bleſſed life, whiche we alſo attende and looke for by thy grace and mercie.

Neuertheles, O heauenlie Father, if thy good pleaſure be that he ſhall yet liue longer in this worlde: it may then pleaſe thee to augment in him thy graces, ſo as the ſame may ſerue vnto thy glorie: yea, Lorde, to the intent he maye conforme him ſelfe, the more diligentlie and with more carefulnes, to the example of thy Sonne Chriſte Ieſus, and that in

renoũcing him ſelf, he may cleaue fullie vnto him, who to giue conſolatiõ and hope vnto all ſinners, to obteyne remiſsion of all their ſinnes and offences, hath caried with him into the heauens, the theefe which was crucified with him vpon the croſſe.

But if the time by thee appointed be come that hee ſhall departe from vs vnto thee, make him to feele in his conſcience, O Lorde, the fruite & ſtrength of thy grace that thereby he may haue a newe taſte of thy Fatherlie care ouer him, from the beginninge of his life vnto the verie ende of the ſame, for the loue of thy deare Sonne Ieſus Chriſt our Lord.

Giue him thy grace, that with a good harte and full aſſurance of faith, hee may receyue to his conſolation ſo great and excellent a treaſure, to witte, the remiſsion of his ſinnes in Chriſte Ieſus

IESVS thy deare Sonne, who now preſenteth him to this poore perſone in diſtreſſe, by the vertue and power of thy promiſes reuciled vnto him by thy worde, whiche hee hath exerciſed with vs in thy Churche and Congregation, and alſo in vſinge the Sacramentes, whiche thou therein haſt eſtabliſhed for confirmation of al their faith that truſt in thee vnfaynedly.

Lette true faith, O Lorde, be vnto him as a moſte ſure buckler thereby to auoyde the aſſaultes of death, and more boldelie wayte for the aduauncement of eternall lyfe, to the ende, that he hauinge a moſte liuelie apprehenſion thereof, maye reioyce with thee in the heauens eternallie.

Lette him be vnder thy protection and gouernance, O heauenly Father, and although he be ſicke, yet canſt thou heale him: hee is

caſt downe, but thou canſt lift him vp: he is ſore troubled, but thou canſt ſende redreſſe: hee is weake, thou canſt ſende ſtrength: he aeknowledged his vncleannes, his ſpots, his filthines and iniquities, but thou canſt waſh him, and make him cleane: he is wounded but thou canſt miniſter moſt ſouereigne ſalues: he is fearfull & trembling, but thou canſt giue him good courage and boldnes. To be ſhort, he is, as it were, vtterlie loſt, & as a ſtrayed ſheepe: but thou canſt call him home to thee agayne. Wherefore, O Lord, ſeeing that this poore creature (thine owne workmanſhippe) reſigneth him wholy into thi hands, receiue him into thy mercifull protectiō. Alſo wee poore miſerable creatures, which are, as it were, in the field readie to fight till thou withdrawe vs frō the ſame, vouchſafe to ſtrengthen vs by thine holy ſpirite, that we may obteyne the victorie

torie in thy Name against oure dreadly and mortall enimie. And furthermore, that the affliction & combat of this thy poore creature in moſt grieuous tormentes may moue vs to humble our ſelues with all reuerente feare and trẽbling vnder thy mightie hand, knowing that wee muſt appeare before thy iudgement ſeate, when it ſhall pleaſe thee ſo to appoint. But, O Lord, the corruptiõ of our fraile nature is ſuch, that wee are vtterlie deſtitute of any meane to appeare before thee, except it pleaſe thee to make vs ſuche as thou thy ſelfe requireſt vs to bee: and further, that thou giue vs the ſpirit of meekenes and humilitie, to reſt and ſtaye wholy on thoſe thinges whiche thou onely commaundeſt.

But foraſmuch as we be altogither vnworthie to enioye ſuch benefites, we beſeech thee to receiue vs in the Name of thy deare Sõne

our

our Lorde and maiſter, in whoſe death and ſatisfaction ſtandeth wholie the hope of oure ſaluation.

It may alſo pleaſe thee, O Father of comfort and conſolation, to ſtrengthen with thy grace, thoſe which imploye their trauell and diligence, to the aydinge of this ſicke perſone, that they faint not by ouer much and continuall labour, but rather to goe hartilie and cherefullie forwarde in dooing their indeuours towards him: and if thou take him from them, then of thy goodnes to comforte them, ſo as they maye pacientlie beare ſuch departing, and prayſe thy Name in all thinges.

Alſo, O heauenlie Father, voucheſafe to haue pitie on all other ſicke perſones, and ſuche as be by any other wayes or meanes afflicted, and alſo on thoſe who as yet are ignorant of thy trueth, & apperteine neuertheles vnto thy king-

kingdome.

In like maner on thoſe that ſuffer perſecution, tormented in priſons, or otherwiſe troubled by the enimies of thy veritie, for bearing teſtimonie to the ſame. Finallie, on all the neceſsities of thy people, and vpon all the ruines or decayes which Satan hath brought vppon thy Churche. O Father of mercie, ſpread foorth thy goodnes vppon all thoſe that bee thine, that we forſaking our ſelues, may be the more inflamed & confirmed to reſt onely vppon thee alone.

Graunt theſe our requeſtes, O our deare Father, for the loue of thy deare Sonne our Sauiour Ieſus Chriſt, who liueth and reigneth with thee in vnitie of the holie Ghoſt, true God, for euermore. So be it.

Of

Of buriall.

THe corps is reuerētlie brought to the graue, accōpanied with the Congregation, without any further ceremonies: which being buried, the Miniſter if he be preſent, and required, goeth to the Church, if it be not farr of, and maketh ſome comfortable exhortation to the people, touching death and reſurrection.

THE ORDER OF THE ECCLEſiaſticall Diſcipline.

The neceſſitie of diſcipline.

AS no Citie, Towne, houſe or familie can mainteyne their eſtate, and proſper, without policie and gouernance: euen ſo the Church of god: which requireth more purelie to be gouerned, then anie Citie or familie, can not with-

without ſpirituall policie and eccleſiaſticall Diſcipline continue, increaſe and floriſhe. And as the worde of god is the life & ſoule of this Church: ſo this godlie order and Diſcipline, is as it were, ſinnewes in the bodie, which knit and ioyne the members togither with decent order and comlines. It is a bridle to ſtaye the wicked from their miſchiefs. It is a ſpurre to pricke forward ſuch as be ſlow & negligent: yea, and for all men, it is the Fatherly rodde, euer in a readines to chaſtiſe gentlie the faultes committed, and to cauſe them afterwarde to liue in more godlie feare and reuerence. Finallie, it is an order left by God vnto his Church, whereby men learne to frame their willes and doings, according to the Lawe of God, by inſtructing and admoniſhing one another: yea, & by correcting and puniſhing all obſtinate rebels and contemners of the ſame.

1 *Ephe.* 5.

What diſcipline is.

There

For what cause it ought to be vsed.

There are three causes chiefly whiche moue the Churche of GOD to the executing of Discipline. Firste, that men of euill conuersation be not numbred among Gods children, to their Fathers 2 reproche, as if the Church of GOD were a sanctuarie for naughtie and vile persones. The seconde respect is, that the good be not infected with accõpanying the euill: whiche thing Saint Paul foresawe, when hee commaunded the Corinthians to banishe from amonge them the incestuous adulterer, saying: A little 3 leauen maketh sowre the whole lumpe of dowe. The third cause is, that a man thus corrected, or excommunicated, might be 4 ashamed of his faulte, and so thorough repentance come to amendement: the which thing the Apostle calleth, deliueringe to Sathan, that his soule may be saued in the daye of the Lorde:

2 *Ephe.5.*

3 *1.Cor.5. Gal.5.*

4 *2.Thes.3 1.Cor.5.*

mea-

meaning that he might bee punished with excommunication, to the intent his soule should not perishe for euer.

The order of proceeding in priuate discipline

First therefore it is to bee noted, that this censure, correction, or Discipline, is eyther priuate or publike: priuate, as if a man commit any fault in manners or doctrine against thee, to admonishe him brotherlie 5 betweene him and thee: if so be he stubburnlie resiste thy charitable aduertisementes, or els by continuance in his faulte, declare that hee amendeth not, then, after he hath bene the seconde time warned in presence of two or three witnesses, & continueth obstinatelie in his errour, hee ought (as our Sauiour Christ cõmaundeth) to be disclosed and vttered to the Church, so that according to publike Discipline, he eyther may be receyued through repentance, or els be punished, as his faulte requireth.

5 *Mat. 18, Luke 17. Iam. 5. Leuit. 19 2. Thes. 3*

Publike discipline

And

What things are to be obserued in priuate disciplin.e

And here, as touching priuate Diſcipline, three thinges are to be noted: Firſt, that our admonitions proceede of a godlie zeale & cõſcience, rather ſeking to winne our brother, then to ſlaũder him. Next, that we be aſſured, that his faulte be reproueable by Goddes worde. And finallie, that we vſe ſuch modeſtie and wiſdome, that if we ſomewhat doubt of the matter, whereof we admoniſhe him, yet with godly exhortations, hee may be broght to the knowledge of his faulte. Or if the faulte appertayne to many, or be knowen of diuerſe, that our admonition be done in preſence of ſome of them.

Brieflie, if it concerne the whole Church, in ſuch ſorte that the cõceiling thereof might procure ſome daunger to the ſame, that then it be vttered to the Miniſters and Seniors, to whom the policie of the Church doth apperteine.

Alſo

Alſo in publike Diſcipline it is to be obſerued, that the Miniſterie pretermit nothing at any time vnchaſtiſed with one kinde of puniſhmēt or other, if they perceiue any thing in the Congregation, eyther euill in example, ſlaunderous in maners, or not beſeeming their profeſsion: as if there be anie couetous perſon, anie adulterer, or fornicatour, forſworne, theefe, briber, falſe witnes bearer, blaſphemer, drunkarde, ſlaūderer, vſurer, anie perſon diſobedient, ſeditious, or diſſolute, anie hereſie or ſecte, as Papiſticall, Anabaptiſticall, and ſuche like. Brieflie, whatſoeuer it bee that might 6 ſpot the Chriſtian Congregation: yea, rather whatſoeuer is not to edificatiō, ought not to eſcape eyther admonition or puniſhment.

Of publik diſcipline and of the end therof.

6 *Ephe. 5.*

And becauſe it cōmeth to paſſe ſometime in the church of Chriſt, that whē other remedies aſſayed,

profit nothing, thei muſt procede to the Apoſtolical rodd & correction, as vnto excõmunicatiõ (whiche is the greateſt & laſt puniſhement belonging to the ſpirituall miniſterie) it is ordeined that nothing be attempted in that behalf without the determination of the whole Church: wherein alſo they muſt be ware & take good heede that they ſeeme not more readie to expel from the Congregation, thẽ to receiue again thoſe, in whõ they perceyue worthie fruites of repentance to appeare: neither yit to forbid him the hearing of Sermons, which is excluded from the Sacraments & other duties of the Church, that he may haue libertie & occaſion to repent: finally, that all puniſhments, corrections, cenſures, & admonitions ſtretch no further, then Gods worde with mercie may lawfully beare.

Excommunication is the laſt remedie.

Rigour in puniſhemẽt ought to be auoyded.

Godsworde is the only rule of diſciphne.

THE CATECHISME OR MANER TO TEACHE Children the Christian Religion.

Wherein the Minister demandeth the question, & the childe maketh answere. Made by the excellent Doctor and Pastor in Christes Church *Iohn Caluin*.

EPHE. 2.

The doctrine of the Apostles and Prophets is the foundation of Christes Church.

1584.

OF THE ARTICLES OF THE FAITH.

The Minister.

WHAT is the principal and chiefe ende of mans life?

The childe.

To knowe God.

Mi. What moueth thee to say so?

Ch. Because hee hath created vs, and placed vs in this worlde, to set foorth his glorie in vs. And it is good reason that wee emploie our whole life to his glorie, seeing he is the beginning and fountayne thereof.

Wherevnto man was created and made.

Mi. What is then the chief felicitie of man?

C. Euen the self same, I meane to knowe God, and to haue his glorie shewed forth in vs.

The greatest felicitie then man can attaine to.

M. Why doest thou cal this, mans cheef felicitie?

C. Because that without it our

condicion or ſtate were more miſerable, thē the ſtate of brute beaſtes.

M. Hereby thē we may euidentlie ſee, that there cā no ſuch miſerie come vnto man, as not to liue in the knowledge of God?

C. That is moſt certeine.

The true knowledge of God

M. But what is the true and right knowledge of God?

C. When a man ſo knoweth god, that hee giueth him dewe honour.

M. Which is the way to honour God aright?

The right maner to worſhip God ſtandeth in foure poinctes.

C. It is to put our whole truſt & confidence in him: to ſtudie to ſerue him in obeying his will, to call vppon him in our neceſsities, ſeeking our ſaluation and all good thinges at his hande: and finallie, to acknowledge both with hart & mouth that he is the liuelie fountaine of all goodnes.

M. Well

Mi. Well then, to the ende that theſe thinges may bee diſcuſſed in order, and declared more at large, which is the firſt point? 2 Sunday.

C. To put our whole cõfidence in God.

M Howe may that be? *The firſt point of honoring God.*

C. When wee haue an aſſured knowledge, that he is almightie, and perfectlie good.

M. And is that ſufficient?

C. No.

M. Shewe the reaſon.

C. For there is no worthines in vs, why god ſhould either ſhew his power to helpe vs, or vſe his mercifull goodnes to ſaue vs.

M. What is then further required?

C. That euerie one of vs be fullie aſſured in his conſcience, that he is beloued of God, and that he will be both his Father and Sauiour.

Mi Howe ſhall wee bee aſſured thereof?

C. By his owne worde, wherein

he vttereth vnto vs his mercie in Christ, & assureth vs of his loue towardes vs.

The foundation of our faith.

M. Then the verie grounde to haue sure confidence in God, is to knowe him in our Sauiour Christ.

C. Yea, truely.

M. Then briefly, what is the effect of this knowledge of God in Christ?

C. It is conteyned in the confessiō of the faith, vsed of all christians, which is commonly called, the Crede of the Apostles: both becausse it is a brief gathering of the articles of that faith which hath bene alwayes continued in Christes Church, & also becausse it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Crede of the Apostles.

C. I beleeue in God the Father almightie, maker of heauen & earth: And in Iesus Christ his only

onely Sonne our Lorde: Who was conceyued by the holy Ghoſt, borne of the Virgin Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and deſcended into hell: He roſe agayne the thirde day frō death: he aſcended into heauē, and ſitteth at the right hand of God the Father almightie: Frō thence he will come to iudge the quicke and the dead

I beleeue in the holy Ghoſt: The holy Churche vniuerſall, the cōmunion of Saintes: the forgiuenes of ſinnes: the riſing agayne of the bodies, and life euerlaſting.

M. To the intent that this confeſſiō may be more plainly declared, into howe many partes ſhall we deuide it? 3 Sunday.

C. Into foure principall partes. *The chriſtiā faith ſtandeth in foure pointes.*

M. What be they?

C. The firſt concerneth God the Father. The ſeconde is of his Sonne

Sonne Ieſus Chriſte, wherein briefflie alſo the whole hiſtorie of our redemption is rehearſed The thirde is, touching the holie Ghoſt. The fourth concerneth the Church, and Goddes giftes vnto the ſame.

M. Seeing there is but one God, what moueth thee to make rehearſal of the Father, the Sõne, and the holie Ghoſt, as if there were three?

As cõcerning the Trinitie.

C. Becauſe that in the ſubſtance or nature of GOD, we haue to conſider the Father, as the fountaine, beginning and originall cauſe of all thinges: then ſecondlie his Sonne, who is his euerlaſtinge wiſedome, and thirdlie, the holy Ghoſt, who is his vertue and power, ſpread vppon all creatures, and yet neuertheles remayneth alwayes wholy in him ſelfe.

M. This is thē thy meaning, that there is no inconuenience at al,

to vnderſtande ſeuerallie, theſe three perſons in the Godhead, who notwithſtandinge is one, and not thereby deuided.

C. It is euen ſo.

M. Make rehearſall nowe of the firſt parte of the Crede. *The firſte parte of the beliefe.*

C. I beleeue in God the Father almightie, maker of heauen & earth.

M. Wherefore doeſt thou cal him Father?

C. I call him ſo, hauinge reſpect to IESVS CHRIST, who is the euerlaſting word, begotten of God before all worldes, who being afterwardes openlie ſhewed vnto the worlde: was euidentlie declared to bee his Sonne. Nowe ſeeing God is our Sauiour Chriſtes Father, it followeth neceſſarilie, that he is alſo our Father. *The Father.*

Miniſt. What meaneſt thou by that, that thou calleſt him almightie?

C. I meane not that hee hath a power which he doeth not exerciſe: but that all creatures be in his hande, and vnder his gouernance: that he diſpoſeth all things by his prouidence: that he ruleth the worlde as it pleaſeth him, and guideth al things after his owne good pleaſure.

The power of God is not idle

M. So then by thy ſaying the power of God is not ydle, but cõtinuallie exerciſed, ſo that nothing is done, but by him, and by his ordinance.

C. That is moſt true.

4. Sunday.

M. Wherefore is that clauſe added, Maker of heauen & earth?

C. Becauſe he hath made him ſelf knowen vnto vs by his works, it is neceſſarie for vs to ſeeke him out in them. For our capacitie is not able to comprehende his diuine ſubſtance: therefore hee hath made that worlde as a glaſſe, wherein we may beholde him, in ſuch ſorte,

Pſal. 104
Rom. 1.
Heb. 11.
A glaſſe, wherein we may ſee God.

as it is expedient for vs to know him.

M. Doeſt thou not comprehende all creatures in theſe two wordes, Heauen and earth?

C. Yes verily: and they may right well be conteyned vnder theſe two wordes, ſeeinge that all thinges be eyther heauenlie, or earthlie.

M. And why calleſt thou GOD onely Creator, ſeeing that to order things and to conſerue them alwayes in their ſtate, is a thing of muche more importance, thē to haue for one time created them?

C. By this worde Creator, it is not onely meant that God did once create them, hauinge no further regarde to them afterwardes, but we ought to vnder ſtande, that as the worlde was made of him in the beginning, euen ſo nowe hee doeth conſerue the ſame, ſo that heauen

and

and earth, with the reste of the creatures could not cõtinue in their estate, if his power did not preserue them. Moreouer, seeing in this maner hee doeth mainteyne all thinges, holding them as it were in his hande, it muste needes followe that hee hath the rule and gouernance of all. Wherefore in that, that he is Creatour of heauen and earth, it is he that by his goodnes, power and wisedome doeth gouerne the whole order of nature: It is he that sendeth raine and drought, hayle, tempestes and fayre weather, fertilitie and barennes, dearth and plentie, health and sickenesse, and to be shorte, he hath all thinges at commandement, to do him seruice at his owne good pleasure.

Concerning the prouidece of God.

M. What sayest thou as touching the deuils and wicked persons? be they also subiect to him?

Concerning the deuils.

C. Al-

C. Albeit that GOD doeth not guyde them with his holy Spirit, yet he doeth bridle them in ſuch ſorte, that they bee not able to ſtirre or moue without his permiſsion and appointement: yea, and moreouer, hee doeth compell them to execute his will, although it be againſt their intent and purpoſe.

M. To what purpoſe doeth it ſerue thee to knowe this?

C. The knoweledge hereof doeth wonderfullie comforte vs: For wee might thinke our ſelues in a miſerable caſe, if the Deuilles and the wicked had power to doo anie thing contrarie to gods will. And moreoner, we could neuer be quiet in our conſciences, if we ſhould thinke our ſelues to bee in their daunger. But foraſmuch as we knowe that God brideleth thē faſt, & chaineth them, as it were, in a priſō, in ſuch wiſe that they

they can do nothing, but as he permitteth: we haue iuſt occaſion, not onely to bee quiet in minde: but alſo to receiue moſt cõfortable ioye: ſince God hath promiſed to be our protectour and defendour.

The deuill hath no power but of God.

5. Sunday.

M Go to then: let vs come to the ſeconde part of our beliefe.

The ſecõd parte of the belief.

C. And in Ieſus Chriſt his onely Sonne our Lord.

M. What is the effect of this part?

C. It is to acknowledge the Sõne of God to be our Sauiour: and to vnderſtand the meane whet by hee hath redeemed vs from death, and purchaſed life vnto vs.

Ieſus.

M. What ſignifyeth this worde Ieſus, by whiche thou nameſt him?

C. It is as much to ſaye, as Sauiour: and this name was giuen vnto him by the Angel at Gods commaundement?

M. What? is that of more eſtimation

tion, then if that name had bin giuen vnto him by men?

C. Yea, a great deale: for since gods pleasure was that he shuld be so named, he must needes be our Sauiour in deede.

M. What signifieth thē this word Christ? *Christ.*

C. This word Christ doeth expresse more effectuallie his office, and doeth vs to witte, that he was anointed of the Father, King, Priest, and Prophete.

M. Howe hast thou the knoweledge hereof?

C. By the Scripture, which doeth teache vs that anointinge did serue for these three offices, the which be also attributed vnto him, in many places of the same

M. But what maner of oyle was it, wherewith he was anointed?

C. It was no such materiall oyle as we vse, and as did serue in olde time, to the ordeyning of Kings, Priestes and Prophetes:

but a farr more excellent oyle, euen the grace of Gods holie Spirit, whereof the outwarde anoynting in the olde Testament was a figure.

M. What maner of kingdome is that whereof thou speakest?

The kingdome of Christ.

C. It is spirituall, and doeth consist in Gods worde, and in his holie Spirit, wherein is conteyned both righteousnes and life euerlasting.

M. And what is his Priesthode?

The priesthode of Christ. Heb. 7. 8. 9. 10. 13

C. It is an office & authoritie to present him selfe before God, to obteyne grace and fauor for vs, and to pacifie his Fathers wrath by offring an acceptable Sacrifice vnto him.

M. Why callest thou him a Prophete?

Wherein Crist was a Prophet Isa. 7. Heb. 1.

C. Because that he came down in to the world as a chief ambassador of god his father, to declare at large his Fathers wil, & to finish al reuelatiõs & propheeies.

M. Com-

M. Commeth there anie profite vnto thee by those names and dignities of Christ? 6 Sunday.

C. Yea, they altogither belong to our comfort, for Christ did receyue all these of his Father, to make vs partakers thereof, whereby we might euerie one receyue of his fulnes. Iohn 1.

M. Declare this thing vnto mee more at large.

C. He receiued the holy Ghost in full perfectiō, with al the giftes of the same, to bestowe thē on vs, and to distribute them vnto euerie one of vs, in the measure and quantitie that God knoweth to be most meete, and so by this meanes, we drawe out of him, as out of a fountaine, all the spirituall giftes that wee haue. Ephe. 4. *Christ is the fountaine of al goodnes.*

M. To what vse doeth the kingdome of Christ serue vs? *To what vse the kingdome of Christe serueth vs.*

C. To set vs in libertie of conscience, to liue godly & holily, that

we being enriched with his ſpi tituall treaſures, & armed with his power, may bee able to o-uercome the deuill, ſinne, fleſhe and the world, which be perni-cious enemies vnto our ſoules.

M. What profite haue wee of his Prieſthoode?

The profit of Chriſtes Prieſthoode. Heb. 7. 8 9. 13. Rom. 12.

C. Firſt, by this meanes he is our Mediatour to bring vs into the fauour of God his Father: and agayne, hereby we haue a free entrie to come in and ſhew our ſelues boldly before God, and to offer vp our ſelues, with all that belõgeth vnto vs, for a ſa-crifice. And in this point wee are felowes, after a ſorte, of his Prieſthoode.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

Wherfore Chriſt was a Prophete.

C. Since our Lord Ieſus hath re-ceyued this office to become the maiſter and teache- of his flock, the end of this dignitie is, to bring vs to the right know-ledge

ledge of the Father, and of his trueth, ſo that wee might become Gods houſholde ſcholers and of his familie.

M. This is it then that a mā may brieflie gather of thy wordes, that this name Chriſt doeth include three ſundrie offices, the whiche God hath giuen vnto his Sonne, to the intent to beſtowe the fruite and profite of the ſame vpon his elect.

C. It is verie true.

M. By what reaſon calleſt thou Chriſt the onelie Sōne of god, ſince God doeth name all vs alſo his children?

7 Sunday. *Chriſt the only Sōne of God.* *Iohn 1.* *Ephe. 1.* *Heb. 1.*

C. As touching that, that we are Gods children, we are not ſo of nature, but onely by his fatherlie adoption, and by grace, in that God doeth accept vs for his children: nowe, our Lorde Ieſus, being begottē of the ſubſtance of his Father, and being of the ſelfe ſame nature, maye

iuſtlie bee called Gods onelie Sonne, for that there is none other that is ſo by nature.

M. This is thē thy meaning, that this honor pertaineth peculiarlie to him alone, as to whom it belongeth by nature, the whiche notwithſtanding hee hath by free gift of his goodnes cōmunicated vnto vs, that we are his members.

C. It is euen ſo: and therefore in reſpect of that his communicating with vs, the Scripture calleth Chriſte in another place, the firſte borne amonge manie brethren.

Rom. 8.
Coloſ. 1.

Mi. Why calleſt thou him our Lorde?

C. Becauſe he is appointed of the Father to haue Lordſhippe ouer vs, and to rule in heauen and earth, and to be the heade of men and Angels.

M. What is the meaning of that, that foloweth?

C. It

C. It declareth after what ſorte the Sonne of God was anoin- *The anointing of Chriſt.*
ted of his Father, to become our Sauiour, that is to ſaye, hee toke vpō him our fleſh, & therin fulfilled all thinges neceſſarie for our redemption, according as they be here rehearſed.

M. What meaneſt thou by theſe two clauſes? Conceyued by the holie Ghoſt, borne of the Virgine Marie.

Chriſt became verie man.
Pſal. 32.
Mat. 1.
Luke 1.

C. That he was facioned in the Virgines wombe, taking verie ſubſtance & manhoode of her, that hee might thereby become the ſeede of Dauid, as the Prophetes had before ſignified: and yet notwithſtandinge, all this was wrought by the ſecret and maruelous power of the holie Gooſt, without the companie of man.

Mi. Was it then needefull that hee ſhould take vppon him our verie fleſhe?

Rom. 5.

C. Yea verely: for it was conuenient that mans disobedience againſt God, ſhould be purged in the nature of man. And moreouer if Chriſte had not bene partaker of our nature, hee had not bene a meete Mediatoure to make vs at one with GOD his Father.

1. Tim. 2. Hebre. 4.

M. Then this is thy ſaying, that it behoueth that Chriſt ſhould become very man, to the ende he might execute the office of a Sauiour, as in our perſon.

Chriſte hath performed that which lacketh in vs

C. Yea verilie: for we muſt borrowe of him, all that whiche is lacking in our ſelues? for this our defaulte could not otherwiſe be remedied.

M. But for what cauſe was this thing wrought by Gods holie Spirit, and not rather by the companie of man, accordinge to the order of nature.

C. Becauſe the ſeede of man is of it ſelf altogither corrupted with ſinne

sinne, it behoued that this cõception of Christe should bee wrought by the power of the holie Ghost, whereby our Saviour might be preserued from all corruption of sinne, and replenished with all maner of holines.

Christe was conceiued by the Spirit of God.

M. So then by these sayinges it is euidẽtly declared vnto vs, that he whiche should purifie and clense other from filth of sinne, must be him selfe free from all spottes thereof, and euen from his mothers wombe dedicated vnto god in purenes of nature, so that he may not be guiltie of that corruption, wherwith the whole stocke of mã is infected.

C. I meane so.

M. Wherefore speakest thou of his death immediatlie after his birth, and leauest out the whole historie of his life?

8. Sunday.

C. Because there is nothing mencioned or spokẽ of in our Crede, but

but that which peculiarlie belongeth to the ſubſtance of our redemption.

M. Why is it not ſaide plainly in one word that he died without anie ſpeaking of Põtius Pilate, by whoſe iudgemẽt he ſuffred?

C. This was not onelie to make the hiſtorie of Chriſtes paſsion, to haue more euident aſſurance, but alſo to declare vnto vs, that he was condemned to death by a Iudge.

M. Howe ſo?

C. He dyed to ſuffer the payne that was dewe vnto vs, that we might be thereby deliuered frõ the ſame. Nowe for ſo much as we were guiltie before gods iudgement as wicked miſdooers, Chriſt to take vppon him oure perſon, vouchſafed to ſhewe him ſelf before an earthlie Iudge, and to be cõdemned by his mouth, that thereby we might bee cleared before the iudge-

Chriſte was condemned to cleare vs.

iudgement ſeate of God.

M. Notwithſtãding Pilate doeth pronounce him innocent, & ſo by that he doeth not cõdemne him as worthie of death. *Mat. 22. Luke 23.*

C. Pilate did both the one & the other: firſt, he was pronounced innocent and iuſt, by the iudges own mouth, to ſignifie that he ſuffered not for his owne deſert, but for our treſpaces: and yet withall, the ſame Iudge did giue ſolemnelie the ſentence of death againſt him, to teſtifie & expreſſe, that hee is our true pledge and raunſome, as hee who alſo hath taken vnto him our condemnation, to deliuer vs from the ſame. *Chriſte was cõdẽned for vs* *Chriſte was our raunſome*

M. That is well ſaide: for if hee had bin a ſinner in deed, he had not bin meete to haue ſuffered death for the offences of other: and neuertheleſſe to the ende that wee might be clearly quit by his condemnation, it was *Iſa. 53.*

neceſ-

neceſſarie that he ſhou'd be cõ
ted among the wicked.

C. So I meane.

9. Sunday.

M. Where thou ſaiſt, Chriſt ſuffred on the croſſe, was that kinde of death of more importance, then if he had bin otherwiſe put to death?

Chriſte tooke vpõ him ſelfe the curſe due vnto vs, that we might be free. Galat. 3. Deut. 21.

C. Yea verily: and touching that matter Saint Paul ſaith, that he was hanged on a tree, to the intent that he might take vppon him our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God.

M. What? is it not a great reproch and diſhonour vnto our Lorde Ieſus, to ſay that he was accurſed, and that before God?

C. No not a whit: for he through his almightie power, by taking the curſe frõ vs vnto him ſelfe, did in ſuch ſorte make it voyde and of none effect, that he him ſelfe neuertheles continued ſtil ſo bleſſed, that hee was able to ful-

fulfil vs alſo with his bleſsings.

M. Declare that that followeth.

C. In ſo much as death was a puniſhment appointed vnto man for ſinne, therefore our Sauior Chriſt did ſuffer death: and by ſuffering, ouercame it. And to the intent alſo to make it the more certeinly knowē vnto vs, that his death was not coūterfait, it pleaſed him alſo to bee buried after the common maner of men.

Chriſt euē in ſuffering death vanquiſhed death

M. But it appeareth not that any profite commeth to vs by this, that Chriſt hath wonne the victorie of death, ſeeing that wee notwithſtanding ceaſe not to dye

C. That doeth not hinder: for the death of the faythefull is nowe nothing elſe, but a readie paſſage to a better life.

The death of the faithfull is a right paſſage to life euerlaſting.

M It followeth then neceſſarilie herof, that we ought in no wiſe to be afraide of death, as thogh

it were a dreadfull thing: but rather it behoueth vs willinglie to walke the trace of our heade and captaine Ieſus Chriſt, who as he periſhed not by death, ſo will he not ſuffer vs to periſhe thereby.

C. It is euen ſo.

10. Sũday. *The vnderſtanding of this: Chriſt went down into hell. Actes 2.*

M. What is the ſenſe of that clauſe, He deſcended into hell?

C. That Chriſte did not onelie ſuffer naturall death, whiche is a ſeparation of the ſoule from the bodie: but alſo that his ſoule was in wonderfull diſtres, induringe grieuous tormentes, which Saint Peter calleth the ſorrowes of death.

M. For what conſideration ſuſteined he thoſe paynes, and in what ſorte?

C. Becauſe he preſented him ſelfe before the iudgement ſeate of god to ſatisfie for ſinnes, it was neceſſarie that hee ſhould feele this horrible torment of conſcience,

ſcience, as if God had vtterlie forſaken him: yea, as though God had bin his extreme enimie: and being in this extremitie, he cryed to his Father, My God, my God, why haſt thou forſaken me! *Mat. 27. Marke 15*

M. Why? was God then angrie with him?

C. Nay, howbeit it was mete that God ſhould puniſh him in ſuch ſorte, to performe the words of Iſai, that he was beatē with the hand of his Father for our ſins, and that he was wounded for our tranſgreſsions. *Iſai. 53. 1. Pet. 2.*

M. But howe could it be that hee was in ſuch dredful anguiſh, as thogh god had vtterly forſakē him, ſeing he was god himſelf?

C. We muſt vnderſtande, that he was in ſuch diſtres only as touching his humanitie. And to the intent that hee might feele theſe panges in his manhoode, his Godhead dyd in the meane time

time for a litle ſpace kepe it ſelf cloſe, that is to ſaye, it did not ſhewe the might thereof.

M. But howe could this be, that Chriſt who is the Saluation of the world, could be vnder ſuch condemnation?

C. He was not ſo vnder it, that he ſhould cõtinue in the ſame: for he hath in ſuche wiſe felte theſe terrours, which wee haue ſpokẽ of, that he was not ouercome of the ſame, but hath rather thereby made battell againſt the power of hell, to breake and deſtroy it.

The difference betweene the anguiſhe of Chriſts Spirit, & the conſciences of the wicked.

M. Hereby then we ſee the difference betweene that griefe of minde, which Chriſt did ſuffer, and that which the impenitent ſinners do abide whom GOD doeth puniſhe in his terrible wrath: for that verie payne, which Chriſt ſuſteyned for a time, the wicked muſt indure continuallie: and that whiche

was vnto Christ but a pricke, is vnto the wicked in steade of a glaiue to wounde them to death.

C. Trueth it is: for our Sauiour Christ euẽ in the middes of his tormentes, did not cease to put a full trust euermore in god his Father: but the damned sinners do despaire: yea, they despite god, in so much that they blaspheme his Maiestie.

M. May we nowe gather by this, what profite commeth to the faithful by the death of Iesus Christ? 11. Sũday.

C. Yea very well: and first of all, we see, that it is a sacrifice wher with he hath fullie satisfied his Fathers iudgement in our behalfe: and thereby also he hath appeased Gods wrath, & hath brought vs into his fauour agayne: secondlie, that his blood is a washing of our soules frõ all maner of spottes: and finallie, *The profit & vertue of Christs death stãdeth in 3. pointes.*

lie, that he hath ſo cleane wiped awaye our ſinnes through his death, that God will neuer hereafter haue remembrance of them, ſo that the obligacion which was againſt vs, is nowe cancelled, and made voyde.

M. Haue we none other profite of his death?

C. Yes verily: that is, if we bee true mẽbers of Chriſt, our old man is crucified, and our fleſhe is mortified, to the ende that none euill luſtes doo hereafter beare rule in vs.

M. Expoũde the article folowing

1. Pet. 3. C. He roſe the thirde day from death to life, wherin he ſhewed that he had gotten the victorie of death & ſinne. For through his reſurrection he ſwallowed vp death, he broke a ſunder the chaines of the deuill, and finallie he deſtroyed all his power.

M. Tell me howe many wayes this reſurrection of Chriſte doeth

doeth profite vs?

C. Three maner of wayes. The first, that we haue fullie obteyned to be righteous thereby: secondly, it is a sure gage of our immortalitie: thirdlie, that if we be in deede truely partakers of his resurrectiō, we rise nowe in this present worlde into a newe kinde of life, whereby we serue God onely, and leade our liues agreable to his will.

The benefite and vertue of Christs resurrection standeth in three pointes. Rom. 4. 6 1. Cor. 15

M. Let vs go forward to the rest.

C. He ascended vp into heauen.

M. Went Christ vp into heauen in such sorte that he is no longer in the earth?

12. Sūday.

C. Yea, for when he had performed wholie all thinges that were enioyned him by the cōmaundement of his Father, & had accomplished all that was necessarie for our saluation, it was not needeful that he shuld remayn any lōger in theworld.

Christ ascēded into heauen

M. What profite haue we by his

aſcenſion?

C. Wee receyue double profite thereby: for ſince that our Sauior Chriſt is entred into heauen in our name, euen in like maner as he came downe from thence for our ſakes, hee hath thereby made an open entrie into the ſame place for vs, giuing with al an aſſured knowledge, that the gate of heauen is now opē to receyue vs, whiche was before ſhutte through our ſinnes. The ſeconde profit is, that he appeareth in the ſight of God the Father to make interceſsion for vs, and to be our aduocate to make anſwere for vs.

The profite of Chriſts aſcenſion ſtandeth in two pointes.

Rom. 8. Heb. 7. 1. Iohn 2.

M. But is our Sauiour Chriſte ſo aſcended into heauen, that hee is no more here with vs?

Mat. 28.

C. No not ſo: for he him ſelf promiſeth contrarie: that is, that he will be preſent with vs vnto the worldes ende.

M. Is

M. Is it meant of his bodilie preſence, that he maketh promiſe ſo to continue with vs?

C. No verilie: for it is another matter to ſpeake of his body which was taken vp into heauen, and of his power, whiche is ſpread abroade throughout the whole worlde. *Luke 24. Actes 1.*

M Declare the meaning of this ſentence, He ſitteth at the right hande of God the Father.

C The vnderſtanding of that is, that he hath receyued into his handes the gouernance of heauen and earth, whereby hee is King and ruler ouer all. *Mat. 28.*

M. What ſignifieth this worde, right hande, and the ſitting at the right hande?

C. It is a ſimilitude, or a maner of ſpeache borowed of earthlie Princes, whiche are wonte to place on their right ſide, ſuch as they ſubſtitute next vnder thē, to rule in their name. *To ſitte at the right hande of God.*

M. Then thou meaneſt nothing
Ephe.2. elſe thereby, but that whiche S.
Paul ſpeaketh, that he was ap-
pointed heade of the Church,
ſet in authoritie abone all pow-
Phil.2. ers, and that he hath receiued a
name or dignitie paſsing all o-
ther.

C. Euen ſo it is.

13. Sũ- M. Go forward to the reſidue.
day. C. From thence he will come to
iudge the quicke and the dead:
that is to ſaye, hee will come
downe from heauen, and ſhew
Actes 3. him ſelf viſiblie once agayne in
iudgement, as he was ſeene to
aſcende.

M. Seeing the iudgement of god
1.Cor.15 ſhal be in the end of the world,
Heb.10. howe may that be which thou
1.Theſ.4 ſayeſt, Some ſhalbe aliue, and
Actes 1. otherſome ſhalbe dead, ſince it
Heb.9. is a thing appointed vnto all
1.Cor.15 men to die once?
1.Theſ.4 C. Saint Paul, maketh anſwer to
this queſtion him ſelfe, ſaying,
that

that they whiche at that time shall be left aliue, shalbe suddenlie changed, to the end that their corruptible nature being abolished, they may be clothed with incorruption.

M. Thy meaninge is then that this change shalbe vnto them in steade of a death, in so much as it shall abolishe their former nature, and make them rise againe in a newe state.

C. Trueth it is.

M. Do we receyue any comfort by this, that our Sauior Christ will come once to iudge the worlde?

C. Yea verelie, and that great: for we are taught certeinlie, that his comming at that time, shall be onlie for our saluation. Hebre. 9.

M. Then there is no cause, why we should be afrayd of the day of iudgement, or that we shuld tremble therefore.

C. No truely: for so much as we

shal appeare before none other iudge but him, who is our aduocate, and hath taken vppon him to defende our cause.

Christe shal iudge vs, and answere for vs.

M. Lette vs nowe come to the thirde parte.

14. Sũday.

C. That concerneth our faith in the holy Ghost.

The third parte of the Crede Of the H. Ghost & his giftes.

M. And to what purpose doeth it serue vs?

C. It doeth vs to vnderstand, that euen as God hath redemed vs, and saued vs in Iesus Christe, euen so it pleased him to make vs partakers of his redemption and saluation through his holie Spirit.

M. Howe so?

C In like maner as the blood of Christ is the only purgation of our soules: euen so the holie Ghost must sprinkle our consciences with the same, to make them cleane.

1. Pet. 1. 1. Iohn 1. Psal. 51.

M. This needeth a more euident declaration.

C. It

C. It is to say, that the Spirite of God, dwelling in our hartes, doeth make vs feele the vertue of our Lord Iesus: for it is hee that doth open the eyes of our heart to behold Christes benefites towardes vs: hee doeth seale them in our hartes: and this Spirit doeth also regenerat vs, and make vs new creatures, in such sorte, that by his meanes we receyue all those giftes and benefites, which be offered vnto vs in Christ our Sauiour. *Rom. 5.* *Ephe. 1.*

M. What followeth now next?

C. The fourth parte of our beliefe, where it is sayde, I beleeue that there is an holy vniuersall Church. *15. Sũday.* *The fourt parte who cheis of the church: what the church is.*

M. What is the church vniuersal?

C. It is the bodie and felowship of them that beleeue, whō god hath ordeined and chosen vnto life euerlasting.

M. Is it necessarie that we beleue this article?

C. Yea,

C. Yea, vnles we minde to make Christs death of none effect, & make al those things to no purpose, which we haue rehearsed alreadie: for al Christes doings proue there is a Church.

M. This is the rhy saying, that all which hitherto hath bin declared, doeth touche the cause, & grounde of our saluation, in so much as God hath receyued vs into his fauour by the meane of our Sauiour Iesus Christ, & hath established this grace in vs thorough his holy Spirite: but nowe the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof.

For what purpose Christe suffered death.

C. It is euen so.

M. What meanest thou by calling the Church holy?

C. I call the Church holy in this sense, because that those, whom God hath chosen, he iustifieth and reformeth vnto holines & inno-

innocencie of life, to make his glorie to ſhine in them: and alſo our Sauiour Chriſte hath ſanctified his Church, whiche he redeemed to the ende that it might be glorious and without ſpot. *Rom. 8. Ephe. 1. Ephe. 5.*

M. What meaneth this worde, Catholicke, or vniuerſall?

M. It ſerueth to put vs in remembrance, that as there is but one head of the faithfull, euen ſo it behoueth them to be knit togither in one bodie, ſo that there be not diuers Churches, but one church onely, diſperſed throughout the whole world. *The meaning of this word catholike. 1. Cor. 12 Ephe. 4.*

M. Declare as touching the cōmunion of Saintes.

C. That clauſe is put too for a more plaine declaration of the vnitie of the mēbers of Chriſt Church. Moreouer, it doeth vs to vnderſtand that al the benefites that Chriſt hath giuen to his church, belong to the profit and *The communion of the faithfull.*

and ſaluation of euerie faithefull perſon, for ſo much as they haue all a cõmunitie togither.

16. Sũday.

M But is this holines of the churche nowe alreadie perfect?

C. No verilie: for it is in continual battel, ſo long as it is in this worlde, and laboureth alwaye vnder imperfection and infirmities, whiche ſhall neuer bee cleane taken away, vntill it bee altogither coupled to her head Chriſte, by whom it is perfectlie ſanctified.

Ephe. 5.

M. Is there none other wiye to know this church, but by faith?

C. Yes verily: there is a Churche which may be ſeene to the eye, for ſo much as God hath giuen ſure tokens, by the which wee may knowe the ſame: but here in this place mencion is made properlie of that Church whiche hee hath choſen by his ſecrete electiõ to euerlaſting life: the which can not be perfectly

diſ-

discerned by our senses.

M. What is there more?

C. I beleeue the remission of our sinnes.

Touching the forgiuenes of sinnes.

M. What is the proper signification of this word Remission?

C. That God doth freelie forgiue all the sinnes of thē, whiche beleeue in him, in suche sorte, that they shall neuer bee called to anie accompte, to receyue any punishement therefore.

M. It is easie then to be gathered of this, that we doo not merite by our owne satisfaction, that God should pardon our sinnes.

C. Ye say true: for our Sauiour Christ hath made satisfaction by susteyning the payne dewe vnto the same: for wee of our parte be not able to make anie recompence to God, but of his meere liberalitie wee obteyne this benefite freelie.

M. Wherefore doest thou make men-

mencion of remiſsion of ſinne immediatly after that thou haſt ſpoken of the church?

There is no remiſsion of ſins without the bodie of the Church. Iſa. 46. Ezeek. 13 Ioel 2. Gene. 8. 1. Pet. 3.

C. Becauſe that no man can receyue forgiuenes of his ſinnes, vnles he be ioyned in the felowſhip of Gods people, and ſo continue in the vnitie of Chriſtes bodie, euen to the ende, like a true member of his Church.

M. By this ſaying then, without the church there is nothing but hell, death, and damnation.

C. That is moſt certaine: for all ſuch as doo deuide them ſelues from the bodye of Chriſte, to breake the vnitie thereof by ſectes are vtterlie deſtitute of all hope to enioye euerlaſting life, whiles they keepe them ſelues ſo deuided.

M. What folleth more?

17. Sũday.

M. The riſing agayne of the bodie, and life euerlaſting.

M. Whereto ſerueth this article in our beliefe?

C. To

C. To teach that our felicitie cõ-
fisteth not in anie thing vppon
earth, the whiche knoweledge
may serue vs for two necessarie
purposes. First, it serueth to tea-
che vs to passe throug this tran-
sitorie worlde, as thorough a
straunge countrey, setting not
by earthlie thinges. Secondlie,
it putteth vs in comfort, that al-
though as yet we doo not fullie
enioye the fruite of that grace,
which our Lord god hath free-
lie giuen vs in Christe, that yet
we oght not to be discouraged,
but patientlie to wayte for him
til the time that he shal appeare.

Of our resurrectiõ

M. What shalbe the maner of our
resurrection?

C. All they which be dead before
that time, shall then take their
owne bodies againe vnto them:
howbeit they shall bee of ano-
ther sorte: that is, they shalbe no
more subiect to death or corru-
ptiõ: & yit notwithstãding thei
shall

1. Co. 15.

shalbe of the selfe same nature and substance as before: and such as shall thē remayne alive. God will rayse them vp marueilouslie, & suddenlie change their bodies in the twinkling of an eye, as we haue said before.

M. Shall not the wicked be aswel partakers of this resurrection as the faithfull?

C. Yes verilie: but they shalbe in condicion farre vnlike: for the faithfull shall rise againe to euerlasting ioye and saluation, and the other to euerlastinge death and damnation.

Mat. 25.

M. Wherefore is there mention made of life euerlasting, & not of hell?

C. Because the Crede is a briefe summe of our faith, conteining in as fewe wordes as can bee, that that belongeth peculiarlie to comfort the consciences of Gods faithfull: therfore gods benefites whiche he freelie bestoweth

ſtoweth vpon his people, be rehearſed only, without any mẽtion of the wicked, who are deane ſhutte out of his kingdome.

M. Since we haue the foundation whervpon our faith is builded, wee maye well gather hereof, what is the right faith. 18. Sũday.

C. Yea verilie, that is to ſaye, it is a ſure perſuaſion and a ſtedfaſt knowledge of Gods tẽder loue towardes vs, according as hee hath plainlie vttered in his goſpell, that he will be both a Father, and a Sauior vnto vs thorough the meanes of IESVS Chriſte. *What a thing liue lie faith is.*

M. Doeth faith ſtande in our power, either is it a free gift of God?

C. The ſcripture teacheth vs, that it is a ſpeciall gifte of the holie Ghoſt, and verie experience doeth alſo confirme the ſame.

M. Howe ſo?

C. For the feblenes of our witt is ſuch, that we can by no meanes attoine vnto the ſpirituall wiſedome of God: the which is reueiled vnto vs by faith: and our hartes are naturallie inclined to a certeine diſtruſt, or at the leaſt a vayne truſt, eyther in our ſelues, or in other creatures: but what time Gods ſpirite hath lightned our hartes, & made vs able to vnderſtand Gods will, (the which thinge we can not atteine otherwiſe) then doth he arme vs alſo with a ſteadfaſt confidence in his goodnes, Sealing the promiſes of ſaluation in our hartes.

The holie Ghoſt doeth lighte our minds

M. What profite commeth to vs thorough this faith, when wee haue it?

C. It doeth iuſtifie vs before god, and maketh vs inheritours of euerlaſting life.

This faith maketh vs ſure of our righteouſnes.

M. Is not a man then iuſtified thorough good workes, if hee liue

liue holily, and in the obediẽce of Gods will?

C. If any man were ſo perfecte before God, he might worthelie be called righteous, but for ſo much as we are all wretched ſinners in the ſight of God, we are driuẽ to ſeeke elſwhere for a worthines, to make anſwere for vs to Gods iudgement.

M. But be all our workes ſo diſproued, that they cã merite nothing at all for vs before God? 19. Sũ. day.

C. Firſte, all ſuch workes as we doo of our ſelues, by our nature, are vtterlie corrupt: wherof it followeth neceſſarilie, that they can not pleaſe God, but rather doo prouoke his wrath, & he cõdemneth them euery one. *All mens workes be damnable vntil they be regenerate through Gods Spirite.*

M. This is then thy ſaying, that vntil the time that god hath receyued vs to mercie, and regenerate vs by his Spirite, we can doo nothing but ſinne: euen as

an euill tree can bring forth no fruite, but that that is euill.

C. Euen ſo it is, for although our workes make a fayre ſhewe to mans ſight, yet they are wicked before God, ſo long as the hart is nought, vnto the which God chieflie hath reſpect.

M. Hereby then thou doeſt conclude, that it lieth not in oure power to preuent God with our merites, and ſo to prouoke him to loue vs, but much rather we thereby doo ſtirre him to be more and more angrie againſt vs.

C. Yea ſurely: and therefore I ſay, that without anie conſideration of our owne workes, he doeth receyue vs into his fauour, of his bountifull mercie, through the merites of our Sauiour Chriſt, accountinge his righteouſnes to be ours, & for his ſake imputeth not our faultes vnto vs.

Tit. 3.

M. What

M. What meaneſt thou thē, that a man is iuſtified by faith?

C. For as much as thorough beleeuing, that is, receyuing with an aſſurance of the harte, the promiſes of the Goſpel, we enter into poſſeſsiō of his righteouſnes,

M. This is thē thy meaning, that as God doeth offer righteouſnes vnto vs by his Goſpell, ſo the onelie way to receyue it, is faith.

C. So I meane.

M. Wel then, after that God hath once receyued vs into his fauour, be not the workes which we do by the vertue of his Spirit, acceptable vnto him? 20. Sūday.

The good workes whiche proceede onely by faith.

C. Yes verilie, becauſe he doeth of his free goodnes ſo accept them, & not becauſe their worthines doeth deſerue ſo to bee eſteemed.

M. Howe is it that they be not worthie of them ſelues to bee

accepted, since they proceede of the holy Ghoſt?

C. Becauſe there is mixed ſome filthe through the infirmitie of the fleſhe, whereby they are defiled.

The way to do good workes whiche pleaſe God.

M. By what meanes thē are they made acceptable vnto God?

C. By faith onely, wherby a man is aſſured in his conſcience, that God will not ſtraitly examine his works, nor trie them by the ſharpe rigour of his iuſtice: but that he will hyde the vnperfectnes & the vncleane ſpottes that be in them, with the purenes of our Sauiour Chriſt, and ſo account them as perfect.

M. May we ſay then that a Chriſtian is iuſtified by his workes, after that GOD hath called him, or that hee doeth merite thorough them Gods fauour, to the procurement of life euerlaſting?

C. No verilie: but rather it is ſayde

sayde, that no man liuing shall be iustified in Gods sight: and therefore we must praye, that he do not enter into iudgemene with vs. *Psal. 143*

M. Thou meanest not herby that the good deedes of the faithfull are vnprofitable.

C. I meane nothinge lesse: for god promiseth to reward them largely, both in this worlde and in the life to come: and yet this notwithstanding those rewardes of God be not giuen for our worthie desertes, but only becausse it pleaseth God of his goodnes to loue vs freelie, and so to couer and forget our faultes, that he wil neuer call them anie more to remembrance. *A right faith is neuer idle.*

M. May we be iust without good workes?

C. That is not possible, for to beleeue in Christ is as much to say, as to receyue Christ in such sorte, as hee dooeth giue him *What it is to beleue in Christ.*

ſelfe vnto vs: now this is an euident thing, that Chriſt doth not onlie promiſe to deliuer vs from death, and to reſtore vnto vs the fauour of God his Father through the onely merites of his innocencie, but alſo hee promiſeth to make vs new creatures by his holy Spirite, to the ende that we ſhoulde leade an holie conuerſation in all good workes, ſo that theſe muſte bee ioyned togither, except wee would diuide Chriſt from him ſelfe.

M. Then I ſee, that it is ſo farre from the office of faith to make men deſpiſers of good deedes, that it is the very roote, whence all good workes do ſpring.

C. It is moſt certaine: and for this cauſe the doctrine of the Goſpell doeth conſiſte in theſe two pointes, faith and repentance.

M. What maner of thing is Repen

pentance?

C. It is the hatred of sinne, and loue of iustice proceding of the feare of God, whiche bringeth vs to the forsaking of our selues, and to the mortifying of our flesh, that we may giue our selues to bee gouerned by the Spirit, in the seruice of God.

21. Sũday. *What repentance is.*

M. This then was the seconde member in the diuision, which we made at the beginning cõcerning a christen mans life.

C. Yea verilie: and we haue said also, that the verie right and allowable seruice of God doeth consist in obeying his will.

Wherein the right seruice of God standeth.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

Mi. What thinges doeth it conteyne?

C. It

The Lawe hath two partes.

C. It is deuided into two partes whereof the firſt doeth cõteine foure commaundementes: the ſeconde conteyneth ſixe, ſo that there bee tenne in the whole.

M. Who hath made this diuiſion thereof?

Leui. 19. Deut. 6. Exod. 34 Deut. 10.

C. God him ſelfe: who alſo gaue it written into two tables vnto Moyſes, ſaying, that the whole was reduced into ten ſentences.

The effect of the firſt table

M. What is the content of the firſte table?

C. It conteyneth the manner of the true worſhip of God.

The effect of the ſeconde table.

M. What is conteyned in the ſeconde table?

C. How we ought to behaue our ſelues towardes our neighbors, & what dutie we owe to them.

M. Rehearſe the firſt commaundement.

22. Sũday.

C. Hearken, and take heede Iſrael. I am the Lorde thy God: which haue brought thee out

of

of the lande of Egypt, from the house of bondage: thou shalt haue none other goddes before my face.

The first cõmandement. Exod. 20. Deut. 5.

M. Declare the meaning hereof.

C. In the beginning hee vseth, as it were, an introduction to the whole Lawe. For he doeth chalenge neere vnto him selfe first authoritie to cõmande, naming him self Euerlasting, and Creator of the world: & again after, hee calleth him selfe our God, to make vs highly to estime his doctrine: for if that hee be our Sauiour, it is good reason that we be also his obedient people.

M. But that which followeth after, touchinge the deliuerance from the bondage of Egypt, is it not referred peculiarlie to the people of Israel?

C. Yes verily, as concerning the bodie: howbeit it belõgeth also indifferentlie vnto vs all, in so much

much as he hath deliuered our ſoules from the ſpirituall captiuitie of ſinne, and frō the tyrannie of the deuill?

M. Why doth he make mētion of this in the beginning of his lawe?

C. To put vs in remēbrance, how greatly we are bound to obey his good pleaſure, & what vnkindnes it is to do the cōtrarie.

The sūme of the firſt commandement.

M. What requireth he in this firſt commaundement?

C. To reſerue vnto him onelie his whole honour, not giuing anie part thereof to anie other.

The honour that is due to God only.

M. What is his dewe honour?

C. To worſhip him, to putte our whole truſt in him, to cal vpon him, and ſuch other like, which bee attributed onely vnto his Maieſtie.

M. Wherefore ſaieth he, before my face?

C. For ſo much as hee ſeeth and knoweth all things, & iudgeth the ſecrete thoughtes of mens

harte

hartes, he signifieth vnto vs, that he doeth not require onely that in outwarde profession, but that vnfaynedlie from the bottome of our hartes, we doo take him for our onely God.

M. Rehearse the seconde commaundement. 23. Sũday.

C. Thou shalt make thee no grauen image, neyther anie similitude of things that are in heauen aboue, neyther that are in the earth beneath, nor that are in the waters beneath the earth: thou shalt not bowe downe to them, neither serue them.

The secõd commandement touching images & the worshippinge of them.

M. Doeth he vtterlie forbid the making of anie images?

C. No: but hee doeth forbid expresselie eyther to make anie image to represent God, eyther to worship him thereby.

M. Wherfore are we forbid to represent god in ani visible image?

C. Because there is no comparison betweene him that is an euerlasting

Deut. 4. Isa. 41. Acts 17. Rom. 6.

lasting Spirit, incomprehensible, and a materiall bodie, mortall, corruptible and visible.

M. Thy minde is thē that he doth great dishonour to Gods maiestie, that goeth about to represent him in such sorte.

C. Yea verilie.

M. What maner of adoration is here condemned?

Of honor forbidden vnto images.

C. We are forbidden here to come before anie image to make our praiers, or to bow our knee before it, or to make any other signe of reuerence, as though God did there shewe him selfe by them.

M. This is not then to be takē, as though all keruing or painting of images were vtterlie prohibited, but alonelie to make images, either to seeke or to honor God in them, or to abuse them vnto anie kinde of superstition or idolatrie.

C. It is euen so.

M. For

M. For what purpose was this commaundement giuen?

C. That as in the first cõmandement God sheweth him selfe to be him alone, whom we ought to worship and honour: euen so nowe hee sheweth the right kinde of worship, to withdraw vs from all superstitious & carnall imaginations.

M. Go forth.

C. He ioyneth vnto it a threatening, that he is the Eternal, our god, ielous, visiting the iniquitie of the fathers in their children, vpon the third & fourth generation of such as doo hate him. 24. Sũday.

M. Wherefore doeth he make mẽcion of his might?

C. To signifie that he is of sufficient power to mainteyne his honour.

M. What meaneth he by speaking of ielousie?

C. That he can not abide a cõpa-

nion with him, for euen as he hath of his vnspeakeable goodnes frely giuē him self vnto vs, euē so he will that wee become altogither his, and this is the chastitie of our soules, that they be dedicated vnto him, & kept holy for him: as contrariewise, it is a spirituall whoredome, if they be withdrawen from him to anie kinde of idolatrie, or superstition.

Touching spirituall whoredom.

M. Howe ought this to be take, that he punisheth the transgressions of the fathers in their children?

C. To pearce our hartes more deepelie with the terrour of his wrath, who doeth not onelie threaten to punishe the offendours, but also their posteritie after them.

M. What? is not this cōtrarie vnto the righteousnes of god, to punish the one for the other fault?

C. If we cōsider the state of man the

the queſtiō is ſoone anſwered: for we are euery one of vs by nature vnder the curſe of God, ſo that we can not finde faulte with God, when he leaueth vs in this ſtate. And as he ſheweth his fauor towardes his ſeruauntes, when hee doeth bleſſe their poſteritie, ſo doeth hee ſhewe his vengeance towardes the wicked, when hee ſuffereth their offſpringe to continue in their curſed ſtate.

How God puniſheth the Fathers wickednes in the children.

M. What ſayeth he more?

C. To the ende hee might ſtirre vs alſo with tēder loue, he ſayeth moreouer, that he ſheweth forth his aboūdant mercie vnto the thouſand diſcent of ſuch as loue him & keepe his commaundementes.

M. Doeth hee meane that the obedience of a faithfull man ſhal be ſufficient to ſaue his poſteritie, although it be wicked?

C. No, but that he will in ſuche

sorte shewe foorth his goodnes towarde the faithfull, that for the fauor he beareth vnto thē, he will also bee knowen vnto their children, not onely mindinge to prosper them herein things of this world, but to sanctifie them also with the giftes of his Spirit, wherby they may become obedient children to his will.

How God sheweth mercie to a thousād generations.

M. But this seemeth not alwayes so?

M. No: for as the Lord doth reserue this libertie to him selfe alwayes, to shewe mercie vnto the children of the wicked, so on the other parte he hath not so bounde his grace to the children of the faithefull, but that hee may at his pleasure reiecte whom he will: yet notwitstanding he doeth in such wise order these thinges, that all men may easilie see, that he hath not made this louinge promes for nought.

Rom. 6.

M. Wher-

M. Wherefore doeth hee rehearſe here in the promes to a thouſande diſcentes, whereas in the threatnings he made mencion but of three or foure?

C. To ſignifie, that god is alwayes more readie to vſe gentilnes & fauor, then roughnes or rigour according as hee ſaieth of him ſelfe, that he is readie to ſhewe mercie and ſlowe vnto anger. *Exod. 14 Num. 14. Pſal. 103*

M. Let vs come to the thirde cõmaundement. 25. Sũday.

C. Thou ſhalt not take the Name of the Lord thy God in vaine. *The 3. cõmaundement.*

M. What is the vnderſtandinge thereof?

C. He doeth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by periurie, but forbiddeth as well all vaine and ſuperfluous othes. *Of othes.*

M. May a man then ſweare lawfullie at any time?

C. Yea verily, when there is iuſt

occasiō, that is to say, to maintaine the trueth, whē the time shall require, and likewise to keepe brotherlie charitie among vs.

M. Doeth he disproue no othes but such as are made to the hinderance of Gods honour?

C. In one kinde of othe hee teacheth vs a general rule, that we neither vse the Name of God, but in feare and humblenes, to glorifie his Name. For euen as it is holy and of most worthie price, so it behoueth vs to take diligent heede, that we do not in such sorte name it, that eyther wee may seeme to passe lightlie of it our selues, or giue others occasion to haue in it small reuerence.

With what reuerence we should name god

M. Howe shall this be?

C. If we doo neither thinke nor speake of God, nor of his workes, but with all reuerence and honour.

M. What

M. What foloweth?

C. A threatning that he will not hold him innocent, that taketh his Name in vaine.

M. Seeing that God pronoūceth threatninglie in other places in a generalitie, that hee will punisshe all transgressours, what vehemencie is there besides in these wordes?

C. He doeth expresselie declare hereby, in how great estimatiō he hath the honor of his name, for so much as hee sayeth euidentlie, that he can not abide, that anie man doo despise it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth cōmaundement.

C. Remember to keepe holy the Sabboth day: sixe dayes shalt thou labour, and doo all thy worke: but the seuenth daye is the rest of the Lorde thy God: thou shalt doo no woorke in

26. Sūday. *The 4 cōmaundement.*

it, neither thou, nor thy sonne, nor thy daughter, neither thy seruant, nor thine handmaide, nor thine oxe, nor asse, neither the stranger that is within thy gates: for in sixe dayes GOD made heauen and earth, and all that is in them, and the seuenth day he rested: wherefore hee hath blessed the day of reste, & hath made it holie to him selfe.

M. Doeth God cõmaunde to labor six dayes, and rest the seuenth?

C. No, not precisely: but he doth giue men leaue to trauell sixe dayes, and maketh a restraint only of the seuenth, in the whiche he forbiddeth to labour.

M. Are we then bound by gods commaundement to refraine one day in the weeke from all maner of labor?

C. This commaundement hath a certaine special consideration in it: for as touching the obser-

uation

uation of bodilie reſt, it belongeth to the ceremoniall lawe, which was aboliſhed at the cõming of Chriſt.

Mi. Sayeſt thou then that this commandement belongeth peculiarlie vnto the Iewes, and that GOD did giue it onelie for the time of the olde Teſtament?

C. Yea verelie, as touchinge the ceremonie thereof.

M. Why then is there any other thing cõteyned in it beſides the ceremonie?

C. There bee three conſiderations, why this commandement was giuen.

M. What are they?

C. The firſte is, that it might be a figure to repreſent our ſpirituall reſt. The ſeconde, for a comelie order to be vſed in the Church. And thirdlie, for the refreſhing of ſeruantes.

Three cõſiderations for the which the Sabboth day was ordeined.

M. What is ſpirituall reſt?

C. That we ceaſe to do our own workes, that the Lorde maye bring forth his workes in vs.

M. Howe may we thus reſt?

C. By mortifying our fleſhe and ſubduing the inordinate affections of our nature, to the ende that gods Spirit may beare rule in vs.

M. Are we bounde to this reſte but one day in the weeke?

The ſpirituall Sabboth continuall.

C. Yes, continually: ſo that whē we haue once begonne to enter into it, we muſt go on forward whyleſt our life laſteth.

M. Why is there but one day appointed to repreſent vnto vs a thing that dureth our whole life?

C. It is not neceſſarie that the figure do reſemble in all pointes the thing it is ordeyned to repreſent: it is ſufficient, if they be like in ſome pointes.

M. Wherefore was the ſeuenth day

day appointed rather then anie other?

C. The nomber of ſeuen doeth ſignifie perfection in the ſcripture: wherfore the ſeuenth day was moſt meete to ſet out vnto vs a thing that ſhould ſtill continue: moreouer, it putteth vs in remembrance that our ſpirituall reſt is but begonne in this life, neyther ſhall it be perfect vntill we depart this worlde. *The nomber of ſeuen.*

M. What is meant by that, which our Lord alleadgeth here, ſaying, that it behoueth vs to reſt, ſo much as hee hath done the ſame?

C. When God had created all his workes in ſix dayes, he appointed the ſeuenth to the conſideration of his workes. And to the intēt we might be the more ſtirred thereto, he ſetteth forth his owne example vnto vs, becauſe there is nothing ſo much to be deſired, as to become like 27. Sū-day.

vnto

vnto him.

M. Muſt we then daily meditate the workes of God? or is it ynough to haue minde of them one day in the weeke?

We are bounde to praiſe god cõtinually in his workes.

C. Our duetie is to bee exerciſed daily therin: but for our weaknes ſake there is one certayne daye appointed. And this is that politike order, whereof I ſpake.

As touching politicke order for dayes.

M. What order then is to be obſerued that day?

C. That the people come togither and giue diligent eare vnto the worde of God, vſe common prayers, and make profeſsiõ of their faith and religion.

M. What meaneſt thou by ſaying that it was partly ordeyned for the eaſe of ſeruauntes?

C. That they which be vnder the power of others, might be releaſed ſomewhat of their labours, the which thing alſo ſerueth to the furtherance of the com-

common wealth, for ſomuch as euery man hath iuſt cauſe to be the readier, willingly to trauell the other ſixe dayes, when they conſider, that they maye take their reaſt in the ſeuenth. *Coloſ.2.*

M. Lette vs nowe ſee howe this commandement belōgeth vnto vs.

C. As touchinge the ceremonie thereof, it is aboliſhed: for wee haue the accompliſhment therof in Chriſt. *The ceremoniall Sabboth is ended.*

M. Howe ſo?

C. For our olde man is now crucified by the vertue of his death and thorough his reſurrection wee are rayſed agayne into a newenes of life. *Rom.6.*

M. What is there then in this commaundement, that concerneth vs?

C. We are bounde to obſerue the politicke order apointed in the Churche, for the hearinge of Gods worde, for commynge togi-

togither to make commō prayers, and for the right vse of the Sacramentes.

M. And doeth the figure profite vs no more?

C. Yes verely: for it leadeth vs to the trueth of that thing, whereof the Sabboth day is a figure: which is, that wee being made the true members of Christe, ought to cease from our owne workes and commit our selues wholy vntoGods gouernance.

28.Sū. day. *The 5. cōmaundement.*

M. Let vs come nowe to the seconde table.

C. Honour thy father and thy mother.

M. What doest thou meane by this worde, Honour?

What honour is due to our superiours

C. That children vse humble obedience towardes their father and mother, bearing a reuerent minde towarde them, readie to assist and ayde them, and willing to doo after their cōmandemēts, acording to their dutie

M. Pro-

M. Proceede.

C. God ioyned alſo a promes to this commaundement, ſaying, That thy dayes may be prolõged vpon the lande, which the Lord thy God hath giuen thee.

M. What is the meaning of this promiſe?

C. That God will indewe them with a long life, whiche haue their father and mother in due reuerence.

M. Howe commeth it to paſſe, that GOD promiſeth man to prolong his life (as if it were a ſpeciall benefite) ſince this life preſent is ſo full of miſerie?

C. Though our life be neuer ſo full of wretchednes, yet it is the bleſsing of God vnto the faithfull: at the leaſt for this one cauſe, that it is a token of his fatherlie fauor, in that he nouriſheth them here, and preſerueth them. *A long life.*

M. May a man gather of the cõtrarie

trarie parte, that he, who liueth not many yeeres, is accursed of God?

C. No, but rather it commeth to passe many times, that our lord taketh them sooneſt of all out of this worlde, whom hee loueth moſt dearelie.

Mi. In dooing thus, it ſeemeth that he kepeth not alwaies promiſe.

Benefites of this world are promiſed with condicion.

C. What promiſe ſoeuer god maketh vs, touching the benefites of this world, we ought to take it with this condicion, ſo farre forth as it ſhalbe expedient for the health of our ſoule: for it were a contrarie order, not to haue chief regarde of the ſoule.

The puniſhment of childrē which diſobey their parentes.

M. And what is to be ſaide of thē that bee diſobedient vnto father and mother?

C. God will not onely puniſhe them with euerlaſting paine in the daye of iudgement, but he will execute his vengeance alſo

on

on their bodies here in this worlde, eyther by shortninge their life, either punishing thē by a shamefull death, or some other wayes.

M. Doeth not God speake expreslie of the lande of Canaan in this promise?

C. Yes, as touching the childrē of Israel: but wee must nowe take it in a more generall significatiō, so that insomuch as the whole earth is the Lords, wee ought to acknowledge, that what countrey so euer we doo inhabite, God hath giuen vnto vs the same for a dwellinge place. *Psal. 24. Psal. 88. Psal. 115.*

M. Is there nothing elsse to be vnderstoode in this commaundement?

C. Though no mēcion be made in it expreslie, but of the father & mother, yet we must vnderstande in them all magistrates, and superiours: for so muche

as there is one maner of consideration of them all.

M. What is that?

2). Sũday. Rom. 13.

C. Because God hath giuen vnto them preheminence: for there is none authoritie of parentes, of princes, or magistrates, or maisters, neyther any other office or title of preheminẽce, but such as God hath ordeyned.

M. Rehearse the sixt commaundement.

C. Thou shalt not kill.

M. Is there nothinge forbidden here but open murther?

C. Yes verily: for cõsidering that it is God who giueth this in commaundement, he doth not onelie giue vs a law to restreine our outwarde deedes, but principallie to bridle the affections of our minde.

M. Thy meaninge is then, that there is a certaine kinde of murther, lying priuilie in the heart, the whiche is forbidden here of

of God.

C. It is euen so: for hatred or rancour, and all desire to doo hurte vnto our neighbour is murther before God.

M. Is it ynough then, if we beare no hatred nor malice towardes anie man?

C. No: for in that that God condemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all men vnfeynedlie, procuring their wealth.

M. What is the seuenth commandement? *The 7. cõmaundement.*

C. Thou shalt not cõmit adulterie

M. What is the effect of this commaundement?

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we wil prouoke his wrath against vs. *All whordome is accursed.*

M. Is there none other thing required in this cõmaundement?

The mind of the law maker is, to be considered. 1. Cor. 3. 2. Cor. 6.

C. We must alwayes have regard to the Lawe maker, who considereth not onely the outward worke, but rather the affection of the harte.

M. What is there more required?

C. For somuch as our bodies and soules are the tẽples of the holie Spirit, that we keepe them in al purenes: and therfore we must not only be chaste as touching the carnall act, but also in harte, wordes, and behauiour, so that there muste be no parte in vs defiled or vnchaste.

30. Sũday. *The 8. cõmaundement.*

M. Go on to the eight commandement.

C. Thou shalt not steale.

M. Doeth this commaundement forbidde onelie such robberies, as be punished by common lawes, eyther doeth it reache any further?

C. This commaundement reacheth

cheth vnto all vnlawefull and deceyuable occupations, wherby we plucke vnto vs any parte of our neighbours substance, whether it bee by violence, by fraude, or by any other meanes that God hath not allowed by his worde.

M. Is it ynough if a man refraine from the deede dooing, eyther is it forbidden also to desire any such thing?

C. We must alwayes haue a consideration, that God was the maker of this Lawe, who, forsomuch as he is a Spirite, hath not onelie regarde to robberies that be committed in deede, but he considered aswel our secrete enterprises, our deuises, and purposes, and the desires of our mindes, to come by riches thorough our neighbours losse. *of inward thift.*

M. What behoueth it vs thē to do?

C. We are bounde to do our endeuour, that euerie man maye haue his due and right.

The 9. cõmaundement.

M. What is the nienth commandement?

C. Thou ſhalt not beare falſe witnes againſt thy neighbour.

M. Doeth God forbid in this cõmandement open periurie before a iudge ouly? either are we charged to make no lie to the diſprofit of our neighbours?

A general doctrine touching others.

C. Vnder one kinde he giueth a general doctrine: meaning that we may not ſpeake any thinge to the reproch of our neighbor falſlie: and that we may in no wiſe backbite him or make lies of him, whereby he might ſuſteyne loſſe in his goods, or be hindred in his good name.

M. Wherefore doeth hee ſpeake expreſly of open periurie?

C. To the intent that we might the more earneſtlie deteſt this vice

vice of backebiting, and lying, signifying vnto vs withall, that whosoeuer dooeth accustome him self to speake slaunderously of his neighbour, or to make any lie to his hinderance priuilie, he wil not be ashamed short lie after, to forsweare him selfe openlie,

After customable slaũdering & lying, there followeth shortlie open periurie.

M. Be slaũderous and lying wordes forbidden here alone? eyther be we also restreyned from all euill thinking?

C. Aswel the one as the other, by the reason whiche we haue alreadie alledged: for that that is euill in the doing before men, is as euill to be willed or thought before God.

That whiche is ill to be done before man, is ill to be thought before god

M. Declare this in fewe wordes.

C. We are taught by this cõmandement, not to iudge euil, or to speake any wordes that sound to the reproch of others, but rather to haue a good opinion of

our neighbours, and to mainteyne their good fame, ſo farre forth as the trueth wil beare vs.

31. Sū. day. M. Let vs come nowe to the laſt commandement.

The 10. commandement.

C. Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou couet thy neighbors wife, nor his man ſeruaunt, nor his maide, nor his oxe, nor his aſſe, neyther anie thinge that is thy neighbours.

M. Seeing the whole Law is ſpirituall (as thou haſt ſaide) and for ſomuch as euerie one of the other commaundements were ordeined, aſwell to correct the rebellious affections of the hart, as to gouern the outward dooings: it appeareth that this cōmandement is ſuperfluous.

C. In the other cōmandementes God would ſuppreſſe our will and affections, but here in this he vtterlie inhibiteth all euill thoughtes,

thoughtes, light motions, ſud-
den affections, yea, though we
neuer fullie purpoſe them, nei-
ther conſent willinglie to doo
them.

M. Saiſt thou then, that the leaſt
mocion or temptation that can
enter into the thoght of a faith
full man, is ſinne, though hee
ſtriue againſt it, & will not by
any meanes conſent vnto it?

C. It is certeine, that al euil thon-
ghtes and motions do procede
out of our corrupt nature:
whereof I conclude, that the
luſtes which do kindle or ſtirre
vppe mans hatte to doo amiſſe,
though he neuer conſent to do
the thing, be neuertheles direct-
ly againſt this cõmandement.

Euery euil motion is ſinne.

M. This is thē briefly thy ſaying,
that as euill luſtes, wherevnto
men conſent and ſubiect them-
ſelues, are reproued as ſinne in
the former commaundements:

euen ſo by this cõmandement God requireth of vs ſuch perfection, that there maye not ſo much as one euill motion once enter into our harts, the which might prouoke vs to do amiſſe,

C. Euen ſo I meane.

M. May wee not nowe make a brief ſumme of the whole law?

The effect of the whole Lawe. Mat. 22.

C. Verilie eaſilie: for the whole Law is comprehended in theſe two pointes: the one is, That we loue god with al our harte, with all our ſoule, & with our whole minde: the other is, that we loue our neighbour as our ſelfe.

M. What is concluded in the loue of God?

C. To loue him as our God: that we acknowledge & take him for our ſouereine Lorde, maiſter, Sauiour & Father: ſo that hereby our dutie is to loue him to feare him, to honour him, to

put

put our whole truſt in him, & to obeye him.

M. What doeſt thou meane by theſe words: with all our hart, al our ſoule, & our whole mind

To loue God with all our harte.

C. It is, that we loue God with ſuch a zeale and feruent affection, that there may be in vs no deſire, no will, no thought, no indeuour contrarie to his loue.

M. What is the meaninge of the ſeconde point?

32. Sū. day.

C. As we be naturallie inclined to loue our ſelues, & as this affectiō doth paſſe al the reſt: euen ſo our loue towards our neighbours ought in ſuche ſorte to beare rule in our hartes, that it ſhould guide vs altogither, and ſhould be a line and rule, thereby to order all our thoughtes and deedes.

M. And whome meaneſt thou, where thou ſaiſt our neighbors?

C. I do not only ſignifie our kinred,

red, friendes, and ſuch other as be of our familiar acquaintãce: but ſuch alſo as bee ſtraungers vnto vs, & more then that, our verie enimies.

M. How are we bound to them?

C. There is a bonde, whereby God hath tied al men togither, which is holy, and can not be broken by any mans malice.

M. Then thou wilt ſaye, if anie man hate vs, that commeth of him ſelfe: and yet by the verie order which God him ſelf hath appointed, hee ceaſeth not to continue ſtill our neighboure, and wee are bounde euen ſo to take him.

C. So I meane.

M. Seeing the Lawe requireth ſuch a perfect ſeruing of God, is not euerie Chriſtian manne bounde to frame his life after the ſame?

C. Yes truelie: but we haue in vs ſo

ſo much weaknes, that there is no man which fully doeth performe al that the law requireth.

No man can fulfil the Law.

M. Why? doeth God therefore require of vs ſuch an exquiſite perfection, as we be not able to reache vnto?

C. God requireth nothing of vs, but that which we are boũd to do. But if we giue diligence to frame our liues to this rule ſet forth in the Law, thẽ albeit we be farre from atteyninge vnto the perfection thereof, yet the Lord wil not lay to our charge our default.

M. Speakeſt thou generally of al men, or of the faithfull onely?

C. No man is able to begin to do the leaſt point that the Law requireth, vntill he be regenerate thorough the Spirit of GOD. Moreouer, if it were poſsible to finde out any man, who were able to performe ſome parte of

of that that the Lawe demaundeth, it should not be ynough to discharge him before God: for the Lord pronounceth, that whosoeuer doeth not throughlie accõplishe euerie point conteined in the Law, is accursed.

Deut. 27. Galat. 3.

33. Sũday.

M. Hereof we must needes gather, that the Lawe hath two distincte offices, accordinge as there be two sortes of men.

To what vse the Law serueth touching the vnfaithefull.

C. What elſe: for as touching thẽ that beleeue not, it serueth to no other purpose, but to reproue them, and to take from them all maner occasion to excuse them selues before God: and this is that, which S. Paul speaketh, naming it the instrument of death and damnatiõ. But as touching the faithfull, it serueth to another vse.

2. Cor. 3.

M. To what?

C. First, the Law maketh it knowen vnto them, that they can not

not be iuſtified by their works: and ſo by humblinge them, it doeth ſtirre them to ſearch their ſaluation in Chriſt. Secondlie, where as it requireth more then is poſsible for any man to doo, it warneth them to praye vnto God, that he would giue them ſtrength: and alſo doth put thē daily in remembrance of their faultes, to beate downe their pride. Thirdlie, it ſerueth them in ſteade of a bridle, to hold thē faſt in the feare of God.

To what vſe the Law ſerueth, as touchinng the faithfull.

M. Then albeit for the time of this tranſitorie life, wee neuer accompliſhe the Lawe: yet it is not to be thought a vaine thing that it requireth of vs ſuch a perfection: for therby it ſetteth vp a markevnto vs, to the end that we euerie one, according to the grace wherewith God hath indued vs, might cōtinually with ſo much more feruent affectiō

walke

walk towards it, & ſtudie daily more & more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteouſnes ſet out in the Lawe?

C. Yes, ſo perfect, that God demandeth none other thing of vs, then to folow it: and cõtrariewiſe, God diſaloweth & refuſeth whatſoeuer man taketh in hande to do beſides: for obedience is the onelye ſacrifice, which he requireth.

Obedience to the law is Gods only ſeruice, and the ſacrifice that he requireth of vs 1. Sã. 15. Iere. 17.

M. To what purpoſe then doeth all thoſe admonicions, declarations, exhortations, and commandementes ſerue, which the Prophetes make, and the Apoſtles?

C. They are nothing elſe, but expoſitions of the Lawe, which leade vs to the obedience of the Lawe, rather then to drawe vs from it.

M. Yet

M. Yet it seemeth that the Lawe dooeth not set out euery mans particular vocation

C. Whereas the Law of god prescribeth that we ought to reder vnto euery man that, that is his dewe, we may right wel gather thereof, what euery mans dutie is in his state and calling: further (as we haue alreadie sayd) the residue of the Scripture maketh a more particular & plaine declaration of the same: for the selfe same things which GOD hath in fewe wordes comprehended in these tables of his cõmandementes: other partes of the Scripture doo intreate here and there more at large.

34. Sũday. *The third point touching the true honoring of god, is calling on him in our need.*

M. Seing we haue now spokẽ sufficientlie of the right seruing of God, that is to say, of obedience to his will, which is the seconde parte of the honour dewe vnto him: let vs intreate now also the thirde pointe.

C. we

C. We haue ſaid here before, that the thirde manner of honour which he demandeth of vs, is to call vpon him, and to ſeeke for helpe at his hande in all oure needes.

M. Doeſt thou meane, that wee muſt call vpon him alone?

C. Yea: for hee chalengeth this, as a peculiar honour due vnto his diuine maieſtie.

M. Since it is ſo, after what ſorte is it lawefull for vs to require ſuccour at mans hande?

C. There is great difference betweene thoſe two things: for we call vpon the name of god, to proteſt that we looke for no helpe, but at his hande, hauing our whole affiance in him, and in none els: yet in the meane time we ſeeke the helpe of mã, ſo farreforth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then

M. Then to demande ſuccour of men is nothing at all contrarie to this, that wee are bounde to make our praier only vnto god for helpe, for ſomuch as we put not our truſt in them, neyther ſeeke their ſuccour, but ſo farre foorth, as God hath ordeined them miniſters, and beſtowers of his goods to our neceſsitie and comfort.

C. Ye ſay well: and in very deed, whatſoeuer benefite we receiue at any mans hand, we are boũd ſo to take it, as if God him ſelfe did deliuer it vnto vs: for the trueth is, that it is he, who ſendeth vs all thoſe things by their handes.

M. Is it not thẽ our duetie to giue thankes vnto men for their benefites, ſeeing the lawe of nature ſo teacheth?

C. Yes, and if it were for no more but for that it hath pleaſed God

to call them to ſuch honor, as to be the dealers and diſtributers of his benefites: for God in ſo doing, doeth binde vs vnto them, and wil that we take the ſame thankfully at their hand.

M. It appeareth by this, that we may not call vppon Angels or Saintes departed, for helpe.

C. It is certeine: for touchinge Saintes departed, god hath not appointed vnto them any ſuch office, as to helpe vs. And as cõcerning his Angels, although he doeth vſe them as miniſters to ſerue for our health, yet is it not his will that we ſhould call vppon them for helpe, eyther haue our refuge vnto them in time of neede.

Neyther Angels nor Saints departed, are to be called vpon for any helpe

M. Then whatſoeuer is not agreeable to the order whiche God hath ſet forth vnto vs, is repugnant vnto his will?

C. I meane no leſſe: for if ſo bee

we

we be not cõtent with that order which GOD hath by his word set forth vnto vs, it is a most certeine token of infidelitie. Moreouer, if in steade of seeking vppon God alone for helpe in all our needes, we shall haue recourse vnto Angels, or any other creatures, putting anie parte of our confidence in them, we commit therin damnable idolatrie, by attributinge vnto them that thinge whiche ought to be peculiarly reserued vnto God.

An euident tokē of infidelitie.

M. Let vs come now to the right maner of prayer vnto God. Is it ynough to pray with the tõgue, either is a feruent minde, and earnest affection of the harte also required?

35. Sũday. *Of prayer*

C. The tõgue is not alway necessarie in praying, but the vnderstanding & earnest affectiõ are alwayes necessarily required.

We muste pray with an hartie affection.

M. Howe proue you that?

C. Forsomuch as God is a spirit, he requireth alwayes the hart: and as at all other times, so specially in times of prayer, when we shewe our selues in his presence, and enter into cõmunication with him: and thereupon he maketh a restrainte of his promise, saying, that he will be at hande to heare onely all them which call vppon him in trueth: contrariewise he pronounceth all them accursed, whiche praye hypocritically, or without an earneste affection.

Psal 145
Psal. 29.

M. Then all such prayers as bee made onely with the mouth, be vnprofitable and to no vse.

They are cursed of God that pray without harte affection.

C. They be not onely vnprofitable, but prouoke God to displeasure.

M. What maner of affection is required to make the prayer acceptable?

C. We

C. We muſt firſt of all haue ſuch a feeling of our pouertie and wretchednes, that we may perceyue an earneſt vexation and griefe of minde, thorough the lothſomnes of ſinne: we muſt alſo haue a feruẽt deſire to obteyne grace at Gods hand, whiche deſire muſt kindle our hartes, and ingender in vs a feruent prayer.

M. Do theſe thinges proceede of our nature? eyther are they giuẽ vnto vs by the ſpecial goodnes of God?

C. God muſt worke herein: for we are of our ſelues dull, and without all luſt to prayer: but the Spirit of God doth ſtirre vp in our hartes ſuch ſighes, as no tongue is able to expreſſe, and indueth our mindes with ſuch a zeale, and feruent affection, as God requireth in prayer.

To praye for things when wee feele not the neceſſitie therof, is both vnprofitable and alſo offendeth god. Rom. 8. Gal. 4.

M. Doeth this doctrine teach vs,

that we ought not to dispose, & stirre vp our selues to praier?

Gods spirit is our only scole' maister to teache vs to pray.

C. Nothing lesse: but rather contrariwise, so oft as we do feele our selues cold, & not disposed to prayer, wee ought to make our supplicatiō vnto the Lord, that it would please him to inflame vs with his Spirit, wherby we may be framed to prayer, with such affection of mind as we ought to do.

The tongue serueth to a good vse in the making of our praier

M. As touchinge the vse of the tongue, thou doest not count it vtterlie vnprofitable in making of prayers?

C. No: for the wordes which the tōgue vttereth, do many times helpe, stirre vp, & confirme the minde, so that it is not so easilie drawen from God. Moreouer, for so much as the tongue is created of God for his glorie, aboue all other members of the bodie: it is reason, that the tō-

gue

gue be employed by al meanes to that vſe: finallie, the verie feruent affection of the harte doeth manie times thorough a vehement mocion, enforce the tongue to ſpeake, although a man did not purpoſe ſo to do.

M. Since it is as thou ſayeſt, to what purpoſe is it to praye in a language that a man doeth not vnderſtande?

To prayin a ſtraung language is a mocking of God.

C. It is a verie mockinge of God, and a ſuperſtitious hypocriſie.

2. Cor. 14

M. When we make our prayers vnto God, doo we it at all aduentures, without ſure knowledge whether wee ſhall obteyne anie profite or not? eyther ought we to be ſurely perſuaded that our prayers will be heard?

36. Sũday.

C. We muſt haue this euermore as a ſure ground in al our prayers, that thei ſhalbe accepted of god

Prayer must proceede of a sure confidence in Gods promise. Rom. 10. Who soeuer doubteth whether God heareth his prayer obteyneth nothing. Mat. 12. Marke 11

and that we shall obteyne our requeſt, ſo farreforth as it ſhall be expedient and neceſſarie for vs: wherevpon S. Paul ſaieth, that the right inuocation and praying vnto God, proceedeth of faith. For if we haue not a ſure truſt in the mercie of god, it is vnpoſsible to make oure prayer vnto him aright.

M. What ſayeſt thou then of thē which be in doubte, whether God will heare them or no?

C. Their prayers are vtterly voyd, ſeeing God hath made no promiſe to any ſuche prayers: for he ſayeth, whatſoeuer we ſhall aske, if we beleue, he will graūt it vnto vs.

M. It remayneth to knowe, by what meanes, and in whoſe name we may come by this ſure confidence to preſent our ſelues before God, conſidering that we are vile ſinners, and farre vn-

vnworthie so to do.

C. First of all, we haue promises of God wherevpon wee muste staye our mindes, without hauing any regarde of our owne worthines. Secondly (if we bee the children of God) he doeth incourage vs, and push vs forwarde with his holy Spirite, to come to him familiarlie as to our Father, & that we should not be afrayde to come before his glorious maiestie (although we be but as poore wormes of the earth, and moste wretched sinners) he hath giuen vnto vs our Lord Iesus to be our Mediator, to the intente that wee by the meane of his merites, hauinge recourse vnto God, might haue an assured truste to finde grace.

M. Doest thou meane it thus, that we may not call vpon god by prayer, vnles it bee done in the name of our Sauiot Christ?

C. Yea

Three thinges make vs bolde to aske of God.

1 His promise.

Psal. 50. 91. 145. Isa. 30. Iere. 29. Ioel 2. Mat. 6.

2 His Spirit Rom. 8.

The mediation of Christ his owne Sone 1. Tim. 2. Hebr. 4. 2. Ioh. 2.

C. Yea: for we haue an expreſſ
We may not praye but in the name of our Sauiour Chriſt
commandement ſo to do: an
in ſo doing we haue a ſure pr
miſe, that through his interce
ſion all our requeſtes ſhall be
graunted vnto vs.

Iohn 14.
Ephe. 3.
Heb. 4.
M. Is it not then a fooliſhe pre
ſumption, to preſent our ſelue
boldlie before God, ſince we
haue Chriſt for our Aduocate
and ſet him before vs, to th

Rom. 8.
end that God may for his ſak
accepte both vs and our pray
ers?

C. No verily: for we make our
prayers, as it were, by his owne
mouth, forſomuch as he him
ſelfe openeth the waye for vs:
and maketh our prayers to bee
hearde: yea and intreateth alſo
continuallie for vs.

37. Sũday.
M. Let vs intreate nowe of the
ſubſtance of our prayers. Is it
lawfull for vs to praye for all
things that we fantaſie: eyther
is

is there a certaine rule to pray?

C. If we ſhould folow our owne fantaſie in making our prayers they ſhould be verie ill framed. For we are ſo blinde, that wee are not able to iudge what is meete to be prayed for: moreouer, all our deſires are ſo inordinate, that it is expedieut for vs to bridle them.

We may not frame our prayers according to our owne fantaſie, but as Gods word teacheth vs, and his holy Spirite directeth vs. Mat. 6.

M. What is then to be done?

C. We muſt learne of God what is meete to be prayed for, ſeeing he alone knoweth what is neceſſary for vs: & that he leadeth vs, as it were, by the hande, ſo that we our owne ſelues doo nothing but folowe.

M. What inſtruction hath he giuen vs for prayer?

C. He hath taught vs ſufficientlie, howe and wherefore to pray, thoroughout the whole Scripture, but to the intent to bringe vs to one certayne and ſure

ſure marke: he hath ſet foorth vnto vs one manner of prayer, wherein he hath brieflie cõprehended all ſuche pointes as beemeete or lawefull for vs to demande.

M. Rehearſe that forme of praier.

C. It is the verie ſame that oure Lord Ieſus taught his Diſciples to praye. For when they asked of him howe they ſhould pray, he anſwered that they ſhoulde ſay on this wiſe.

Mat. 6. Luke 11.

The faithful prayer which our Lord him ſelf taught vs.

Our Father which art in heauen, halowed be thy Name: Thy kingdome come: Thy wil be done euen in earth as it is in heauen: Giue vs this day our dailie breade: And forgiue vs our "debtes, euen as wee forgiue our debters: And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, and the glorie for euer. So be it.

"our ſins

M. For

M. For the more easie vnderstãding hereof, tell me howe manie articles be cõteyned herein?

C. Sixe: whereof the three firste do concerne the glorie of God, without any consideration of our selues: the other three touch vs properlie, and concerne our wealth and profit. *The diuision of the Lordes prayer.*

M. Why then, ought we to desire anie thing of God, that bringeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes doeth dispose and order all thinges in suche sorte, that nothing can turne to the glorie of his Name, whiche is not also profitable vnto vs: so that when his Name is sanctified and honoured, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstãding

ding our duetie is at ſuch tim
as we aske theſe things, to hau
onely regarde to his honour
without any conſideration t
to our ſelues, or to our own
commoditie and profite.

M. By thy ſayinge then, thoug
theſe three firſte petitions ar
greatly profitable to vs, yet w
may not make them for anie o
ther purpoſe, but onely to de
ſire to haue God honoured.

C. It is euen ſo: and likewiſe, al
beit the three laſt requeſtes be
ordeined to pray for things ex
pedient & neceſſarie for vs, ye
euen in thē alſo we ought muſ
earneſtly to ſeeke Gods honor
ſo that it muſte be the chief end
and marke wherevnto all our
wiſhings and deſires bee dire
cted.

38. Sū-day. M. Let vs come nowe to the ex
poſition of it: and before that
we proceede any further, wher
fore

fore is God named here our Father, rather then by some other Name?

M. Since in time of prayer specially we ought to haue a stedfast assurance of gods fauour in our consciences, it pleaseth God to be called of vs by a name which soundeth nothing but all sweetnesse, bountie and mercifulnesse, thereby to driue away all doubtfulnes, and feare, and to make vs conceyue a bolde courage to come familiarlie into his presence. *In what sense we call God Father.*

M. May we then come boldlie and familiarlie vnto GOD, euen as a childe may vnto his father?

C. Yea, and with a great deale more assured confidence to obteine whatsoeuer we shal desire: for if wee being euill can not chuse but giue vnto our childrē breade & meate whē they aske

it,

Mat. 7. it, how much leſſe can our heauenlie Father refuſe to giue vs ſuch things as we haue need of, ſince he is not onely good, but the verie ſouereigne goodnes it ſelfe.

M. May we not proue ſufficientlie by this, that God is named our Father, the ſame thinge whiche we affirmed, touching Chriſte, that our prayer ought to be grounded vpon ſure truſt in his merites and interceſsion?

C. Yes certainlie: for God doeth acknowledge vs none otherwiſe to be his children, but onlie in ſomuch as we be the mẽbers of his Sonne Chriſt.

M. Wherefore doeſt thou not rather call God thy Father, then our Father, as it were in commune?

C. Euerie faithfull mã may right well call God his Father particularlie: but in this forme of

prayer

prayer our Sauior Christ doth teache vs to praye in common, that we might remember therby, the duetie & charitie which we owe to our neighboures in our prayers, and to admonishe vs not to care onely for our selues.

Why we call him our Father.

M. What meaneth this clause, which art in heauen?

C. It is as much to saye, as to name him high, mightie, & incomprehensible.

Mi. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, & to withdrawe our imagination from thinking any thinge of him worldely or earthlie, and that we should not measure him by our fleshlie iudgement, and so make him subiect to our will or appetite, but rather that we

might with all humblenes of minde honor his excellent maiestie, and also that wee might haue occasion to put so much the more our trust assuredlie in him, considering that hee is Lord and Maister of all.

39. Sũday.

M. Make an expositiõ of the first petition.

The first petition.

C. The Name of God is his honour and renoumee, whereby he is sanctified & praysed among men: therefore wee desire that his glorie may be aduanced aboue all things & euerywhere.

M. Doest thou meane that this his glorie may either increase or diminish?

In what sense we wisshe the setting foorth of Gods glorie.

C. No verilie, in it selfe: but the meaning hereof is, that it may be knowen as it ought to be, & that all the workes which God doeth, may appeare vnto men to be glorious, euen as they bee in verie deede, so that he might

by

by all meanes be magnified.

M. What doest thou meane in the seconde requeſt, by the kingdome of God? *The seconde petition. Wherein the kingdome of God consisteth.*

C. This kingdome cõsisteth principallie in two pointes: that is to saye: first in that hee gouerneth his elect through his holy Spirit: and agayne, in that hee destroyeth the wicked, whiche will not become subiects to his kingdome, to the ende that it maye euidentlie appeare, that there is no power able to withstande his power.

M. What vnderstandest thou in praying that this kingdome may come? *The kingdome of Christ.*

C. That it would please GOD from day to day to increase the number of his faithfull flocke, that hee woulde continuallie more and more bestowe the giftes of his holy Spirit among them, vntil the time come, whe

they ſhalbe fully repleniſhed: that he woulde alſo cauſe the light of his trueth more and more to ſhine, & that he wold in ſuch wiſe make his iuſtice to be knowen, that the Deuill and his kingdome of darknes may come to vtter confuſion, and that all wickednes may be cleane aboliſhed & rooted out.

M. Is not this requeſt performed daily?

C. It is partly fulfilled: yet wee deſire that it may be continuallie increaſed and aduanced, vntill ſuch time as it ſhall come to full perfection: which thinge ſhalbe at the day of iudgemẽt, what time God alone ſhall be magnified, & all creatures ſhall be abaſed and ſubiect vnto his Maieſtie, and ſo he ſhall be all in all things.

The perfect ſtate of Gods kingdome. 1. Cor. 15

4o. Sũday.

M. In what ſenſe prayeſt thou that Gods will may be done?

C. That

C. That al creatures may be subiecte to him and obey him, in ſuch ſorte, that whatſoeuer is done, may be pleaſant to him. *The third requeſt touching the accomplishment of Gods will.*

M. Doeſt thou meane then, that nothing may be done contrarie vnto his will?

C. Our requeſt is not onely that he would bring all thinges to paſſe as hee hath appointed by his vnſearcheable counſell, but that he would beate downe all rebellion, ſo that all willes may obey his will onely.

M. In ſo doing, do we not vtterlie refuſe our owne willes?

C. Yes vtterly: and we pray not onely that he would bringe to nought ſuche deſires as be againſt his will, but that hee woulde alſo create in vs newe mindes and newe hartes, that our owne will being ſet apart, his Spirit may work ſuch a wil in vs, as may bee in all pointes *Regeneration.*

agreeable vnto him.

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenlie creatures, ſtudie nothinge, but to pleaſe him, without any motion to the cõtrarie, we deſire that the like may be done in the earth, and that al men may be framed vnto a like willing obedience.

How gods will is don in heauẽ.

41. Sũday.

The 4 petition.

Mi. Come nowe to the ſeconde parte: what doeſt thou meane by the daylie breade, whiche thou askeſt?

What is meant by our daily breade.

C. That worde conteyneth all thinges whereof we haue need in this preſent life, not onely as touching meate, drinke, and clothes, but all maner of things that God knoweth to be expedient for vs in this worlde, whereby wee may haue the fruition of his benefites in quietnes.

M. Why

M. Why beggest thou of GOD thy daily nourishment, since he hath giuen a charge vnto all mē to get their liuing with the labour of their handes?

C. Albeit wee are commaunded to labour for our liuing, yet all our labour, diligence, and prouision that wee can make, is not able to procure vs a liuing, but the onely blessing of God vpon our hands & trauel, which prospereth the thinges wee go about in his Name. Moreouer, this is to be cōsidered, that it is not meate or drinke that nourisheth vs, (notwithstanding we be commaunded to make prouision for those thinges) but the power of GOD mainteyneth our life, & we vse the meanes only as instrumentes. *God must blesse our labours. Deut. 8.*

M. Why callest thou it, our bread, since we desire that it may bee giuen vs?

C. That commeth of the onely bountifulnes of God, whose pleasure it was to name it ours, albeit it is nothing at all dewe vnto vs: and againe, by this worde we are put in remembrance not to desire another mans breade, but that onelie which we shal come by, by honest and lawfull meanes, agreable to Gods ordinance.

M. Why sayest thou, this day and daylie?

Wherfore wee call it daylie breade.

C. These two wordes do teach vs to be contented, & not to wish more then is sufficient for our necessitie.

M. Seeing this is a cõmon prayer belonginge indifferentlie vnto all men, how is it that the rich (who haue prouided aboundãce of goods for a long time) may make this petition for one daye?

C. All men both riche and poore must

must vnderstande, that what goods soeuer they haue, they can nothing profite them, but so farre forth as it pleaseth god to giue them the vse thereof: so that when we haue plentie, yet we haue nothing, vnles hee of his goodnes giue vs also the fruition and vse of the same.

M. What is conteyned in the first requeſt?

C. That it would please God to forgiue vs our debtes.

M. Is there any man liuinge so iuſte, that needeth not to make this requeſt?

C. No surely: for our Lord Iesus prescribed this forme of prayer to his Apostles for the behoofe of his whole Church: so then whosoeuer would exempt him selfe from this, refuseth to be of the cõpanie of Christes flocke: and in very deed, the Scripture doeth plainlie testifie, that the most

42. Sũday. *The 5. petition. There is none so holy that hath not neede to aske God forgiuenes of his sinnes or dettes.* Iob. 9.

moſt perfect man that is, if he would alledge one point to iuſtifie himſelfe thereby before God, ſhould be founde faultie in a thouſand: it is meete therfore that euerie man haue a recourſe continuallie vnto Gods mercie.

M. After what ſorte thinkeſt thou that our ſinnes be pardoned vs?

Here by debtes are meant ſinnes.

C. Euen as the verie wordes of Chriſt do ſounde: for as much as our ſinnes be as debtes, wherby we are holden faſt bounde vnder the dãger of euerlaſting damnation, we make ſupplication vnto God, that he woulde of his meere goodnes pardon them.

In what ſorte our ſinnes are forgiuen.

M. Thou meaneſt then, that we obteyne forgiuenes of our ſinnes by the free mercie of God onelie.

C. Yes: for we can by no meanes make amendes for the leaſte fault

faulte that wee haue commited, if GOD did not vse his bountifull liberalitie towardes vs, by forgiuinge them freelie euerie one.

Q. What profite commeth to vs by that, that wee are pardoned of our sinnes?

A. By this meanes, we are as acceptable vnto God, as if wee were iust and innocent, & also our consciences be surely perswaded of his Fatherlie loue towardes vs, whereby we atteyne to euerlasting life and felicitie. *The fruite of the remission of sinnes.*

Q. When thou makest thy prayer, that he woulde pardon vs our debtes, euen as we pardon our debters, doest thou meane hereby that we deserue to haue our sinnes forgiuen, in that, that we forgiue other mē their faulte?

A. No verily: for by that meanes we

Our sinns be pardoned freely.

we should not haue pardon o
our sinnes freelie, neither shul
the remission of them be suffi
cientlie grounded vpon the sa
tisfaction, which was made i
the death of Christ, as it ought
to be: but in that that we for-
get the wronges done vnto vs,
we follow his example in gen-
tlenes and meeknes. And now
to declare that we are his chil-
dren, he hath giuen vs this as a
badge to be knowen by, and to
certifie our selues that wee are
so. On the other parte also hee
doeth vs to witte, that we may
looke for nothing of him, but
extremitie and rigour, if we be
not readie to pardon and shew
fauour vnto them whiche be in
faulte towardes vs.

Who God refuseth to count as his children.

M. Thou meanest then, that god
here refuseth to take them for
his children, which can not for-
get wrongs committed against
them:

them: and that they ſhould not thinke them ſelues to be partakers of the heauenly forgiuenes.

C. Yea verily: and alſo to the end that al men might haue knowledge, that the ſelfe ſame meaſure which they meate vnto others, ſhall be payed vnto them agayne.

M. What is the next petition?

C. Leade vs not into temptatiõ, but deliuer vs from euill. 43. Sũ. day.

M. Makeſt thou but one requeſt of this? *The 6. petition.*

C. No: for the ſeconde part doth expounde the firſt.

M. what is the ſubſtance of this petition?

C. We deſire that God doo not ſuffer vs to fall to wickednes, neither permitte vs to be ouercome of the Deuill, nor to bee ledde with the noughtie luſtes of our fleſhe, which cõtinuallie warre *Rom. 7. Gal. 5. 1. Cor. 10*

warre againſt vs: but that he would giue vnto vs power to withſtande them, holding vp with his hande, and keping vs alwayes in his ſauegarce, to be our protector and guide.

M. By what meanes is this brought to paſſe?

C. What time God doeth guide vs by his holy Spirit, thirly caſſing vs to loue goodnes, and to hate euill, to ſeeke after righteouſnes, and to flee from ſinne: for by his holy Spirit, we ouercome the Deuill, ſinne, and the fleſhe.

M. Hath euerie man neede thus to be guided?

C. Yea euery man: for the Deuil watcheth continuallie for vs, euen as a roaringe lion, ready to deuoure vs, and we on the other parte, be ſo feeble & fraile that he would out of hande ouercome vs, if GOD did not

1. Pet. 5.

both

both ſtrengthen vs, and giue vs the victorie.

M. What ſignifieth this worde, Tentation?

C. The wilie guiles and ſubtill aſſaultes of the Deuil, wherwith he aſſaulteth vs: foraſmuch as we are naturallie apt to be deceyued: yea, readie to deceyue our ſelues: and our will is wholie bent to doo euill, & no whit to doo good. *What tentation is.*

M. But wherfore requireſt thou of God, that he do not leade vs into tentation, ſince that is an office belonging peculiarlie to the Deuill?

C. God of his infinite mercie doeth preſerue his faithfull, not ſufferinge the Deuill to leade them out of the waye, neyther permitting that ſinne haue the vpper hand of thē: ſo likewiſe he doeth not only giue vp, caſt off, and withdrawe his grace from

from such as he wil punish, but also he deliuereth them to the Deuill, committing them vnto his tyrannie: he striketh them with blindnes, & giueth them vp into reprobate mindes, that they become vtterly slaues vnto sinne, and subiect to all temptations.

M. What meaneth the clause which che followeth: For vnto thee belongeth the kingdome, & the power, and the glorie for euer?

C. It putteth vs agayne in remembrãce, that our prayers be grounded vpon God, and vppon his almightie power and goodnes and not in any thing that is in vs, since we of our selues be vnworthie once to opẽ our mouthes to call vpon him: agayne we are taught hereby to conclude all our prayers in the praising of his power & goodnes.

M. I

M. Is it not lawful for vs to aske any other petitiō or thing, then is here rehearſed?

C. Albeit we are not forbiddē to vſe other words, and to frame them alſo after another ſorte, yet there can no prayer bee acceptable vnto God, vnles it be in effect and ſenſe framed after this, which is vnto vs, as it were a perfect rule whereby to praye as we ought to doo.

M: It ſeemeth nowe conuenient tyme to come to the fourth point, touching the honor due vnto God.

C. We haue ſaide alreadie, that it conſiſteth in acknowledginge with the harte, and in confeſſing with the mouth, that God is the authour of all goodnes, that therby we may honor him

The fourth kinde of honour due to God.

M. Hath God ſet forth no rule to teach vs how we ſhuld do this?

C. All the examples in the Scrip-

ture, of prayſing and thankes giuing ought to bee as rules vnto vs.

M. Is there nothing conteyned in the Lordes prayer touching this matter?

C. Yes: for in that we pray that his Name may be glorified, we deſire alſo that all his workes may be ſeene (according as they be in deede) excellent & praiſe worthie: in ſuch ſorte, that if he puniſhe vs, we may thereby prayſe the vprightnes of his iudgement: if he pardon our faultes, we may thereby haue occaſiõ to magnifie his mercie: when hee performeth his promiſe, we may acknowlege him to be the infallible trueth: briefflie, we require that there be nothing at all done wherein the brightnes of his glorie bee not ſhewed foorth vnto vs: and this is to giue vnto him the laude

and

and prayse of all goodnes.

M. What conclusion may we gather of all that we haue hitherto spoken?

C. We may wel conclude of this, the saying of Christ, that this is life euerlasting, to knowe the very liuing God and him whō he hath sent, our Sauior Christ: to knowe him, I say, to the end to render due honor vnto him, that thereby hee may become vnto vs, not onely a Lorde and Maister, but also a Father and Sauiour: whereby also we on the other parte, may be his seruauntes, his children, and a people wholy consecrated to his glorie. *Iohn 17.* *What euerlasting life is.*

M. What is the meanes to come by a state so excellent? *45. Sūday.*

C. He hath for the same purpose left with vs his holy word, whiche is vnto vs, as it were, an entrie into the kingdom of heauē.

Euerlasting life is offred and presented vnto vs by gods word

M. Where shall we seeke for this his worde?

C. It is conteyned in the holie Scripture.

M. How must we vse this word, to haue this profit by it?

C. We must receiue it, being perfectlie perswaded thereof in our conscience, as of an vndouted trueth sent downe frō heauen, submitting our selues vnto it with dewe obedience, louing it hartilie with a feruent and vnfained affection, hauing it so printed in our hartes, that we may follow it, and cōform our liues wholy vnto it.

M. Doo all these thinges lie in our power?

C. No, not one of them all: but GOD worketh them in oure hartes in this wise by his holie Spirite.

M. Is it not required of our part, that we take payne, and do our dili-

diligence both to heare and to reade this doctrine, which is set foorth vnto vs?

C. Yes doubtles: and first it is requisite, that euerie mā priuatelie in his owne house, giue him selfe to the studie of this word: but principallie euery man is bounde to haunt dulie all sermons made in the Congregation of Christ, where this word is expounded.

We must giue diligent labor to learne gods word

M. Thinkest thou then that it is not ynough that euery man do giue diligence to reade Gods worde in his owne house, vnles they come also togither to heare it preached openlie?

C. I thinke it necessarie, if God of his goodnes do prouide such meanes that wee may heare it openlie.

M. What is the reason?

C. Because our Sauiour hath sett and established this order in his

Churche, not to the ende that two or three onely ſhould obſerue it, but as a generall order for all men: and he hath likewiſe declared, that this is the onely way to buylde his Churche, and to preſerue the ſame: let vs therefore euery one be cõtent to haue recourſe to this [illegible] and not become wiſer thẽ [illegible] maiſter.

M. Is it then a thing neceſſarie to haue Paſtours and miniſters in the Churches?

C. Yea very neceſſarie, and at their mouthes men are bounde to receyue the word of the lord with all humble obedience: ſo that whoſoeuer doeth ſet light of them, and regarde not to heare their ſayinges, they contemne alſo Ieſus Chriſte, and diuide them ſelues from the fellowſhip of his flocke.

Paſtors or Miniſters in the Churche are neceſſarie.
Mat. 10.
Luke 10.

M. Is it ſufficient that wee haue bene

bene once instructed by their meanes, eyther must we heare their doctrine continuallie?

C. It is nothing if a man beginne well, vnles he continue still in the same: for we must keepe vs in Christs schole, & cõtinue still his schollers vnto the end: and for that cause he hath ordeined Ministers in the church to teache vs continuallie in his Name.

M. Is there none other meane besides his word, whereby GOD sheweth him selfe vnto vs? 46. Sũ. day.

C. God hath ioyned the Sacramentes with the preachinge of his worde. *Of Sacramentes.*

M. What is a Sacrament?

C. A Sacrament is an outwarde tokẽ of Gods fauour, which by a visible signe dooeth represent vnto vs spirituall things, to the end that Gods promises might take the more deepe roote in

our hartes, and that we might so much the more surely giue credite vnto them.

M. What? is this possible, that a visible and a materiall signe should haue such vertue to certifie our conscience?

C. No, not of it selfe, but GOD hath ordeined it for such an end

M. Since it is the proper office of Gods holy Spirit, to seale and print the promises of God in our hartes, how canst thou attribute or giue this propertie vnto the Sacramentes?

The difference betweene Gods Spirite and his Sacramentes.

C. There is a great difference betweene the one and the other: for Gods Spirit is he alone who in verie deede is able to touche and moue our hartes, to illuminate our mindes, and to assure our consciences in suche sorte, that all these ought to be accounted his onely workes, so that the whole prayse and glorie

rie herof ought to be giuen vnto him onelie: notwithstãding it hath pleased our Lord to vse his Sacramentes as seconde instrumentes thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirit.

M. Thou meanest then, that the efficacie of the Sacramẽts doeth not consiste in the visible signe, but wholy in the workinge of the Spirit of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

M. What moued God to institute such instrumentes or meanes?

C. He ordeyned them to helpe and comfort our weaknes: for if we were of a spiritual nature as the Angels are, thẽ we were apt to consider both God and his

The Sacramentes were ordeyned to helpe our infirmitie

his manifold graces after a ſpirituall maner alſo: but becauſe wee are clogged with earthly bodies, it was needefull for vs, that God did inſtitute ſenſible ſignes, to repreſent vnto vs ſpirituall & heauenly things: for othe: wiſe we could not cõprehende thẽ. Moreouer, it is neceſſarie for vs that all our ſenſes bee exerciſed in his promiſes, that we might be the better ſtabliſhed in the ſame.

47. Sũday.

M. Since God hath ordeyned his Sacramentes for our neceſſitie, it were a point of arrogancie & preſumptiõ to thinke that they might be as well lefte of as vſed.

The Sacramentes are neceſſarie.

C. Ye ſay trueth: ſo that who ſo euer doeth willinglie forbeare the vſe of them, eſteeming them as things more then needeth, he diſhoreth IESVS Chriſte, hee

refu-

refuſeth his grace, and dooeth quenche his holy Spirit.

M. But what aſſurance of Gods grace bee the Sacramentes able to giue, ſeeing both the godlie and wicked do receyue them?

C. Albeit the infidelles and wicked doo make the grace (whiche is preſented vnto them by the Sacraments) of none effect, yet it followeth not that their office and propertie is ſuch.

M. Howe, and when is it, that the Sacramentes haue their effecte?

When the Sacramentes doo take their effect.

C. When a man receyued them in faith, ſeeking onely in them Chriſt and his grace.

M. What meaneſt thou by ſaying that we may ſeeke nothing elſe but Chriſt in them?

Howe Chriſte ought to be ſought in his Sacraments.

C. I ſignifie thereby, that wee may not occupie our mindes in conſidering the outwarde ſignes, as thoughe wee woulde ſeeke

How Christe ought to be sought in his Sacramentes

seeke our saluation in thē: neyther may we imagine that ther is any peculiar vertue incloſed in them, but contrariewiſe do take the ſigne for an ayde to leade vs ſtreight to Chriſt, and to ſeeke in him ſaluacion, and all our felicitie.

M. If faith then be required in the miniſtration of them, how are they giuen vnto vs to ſtrengthen vs in the faith, and to aſſure vs of Gods promiſes?

The Sacramentes be meanes to nouriſh our faith.

C. It is not ynough that faith be once begonne in vs for a time, but it muſt ſtill be nouriſhed, and mainteyned, ſo that it may growe dailie, and be increaſed in vs. For the nouriſhment, ſtrength, and increaſe thereof, God hath giuen vs the Sacramentes, the whiche thing Saint Paul declareth, ſayinge: That the vſe of thē is to ſeale the promiſes of God in our hartes.

Rom. 4.

M. But

M. But is not this a token of infidelitie, when we doo not beleeue the promises of God, vnles they bee confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a token of a weake faith, and yet the faith of all the children of God is such, notwithstanding they cease not therefore to be faithfull, albeit they haue not as yet atteyned vnto the perfection thereof. For so long as we liue in this worlde, there abydesh continuallie certeyne remnantes of vnbeliefe in our flesshe: and therefore we must endeuour by all meanes, continually to profite and increase in faith.

Gods children are not fully perfect in this life.

M. Howe many Sacramentes be there in the Church of Christ? 48. Sūday.

C. There be but two whiche bee common vnto all men, & whiche Christ him selfe ordeyned for

for the faithfull.

Of Baptisme.

M. What be they?

C. Baptisme and the holy Supper.

M. In what point do they agree, and wherin differ they, the one from the other?

C. Baptisme is vnto vs an entrie into the Church: for it witnesseth vnto vs, that whereas wee were before straungers from God, he doeth nowe receiue vs into his familie. The supper of the Loide is a testimonie vnto vs, that God will nourishe and refreshe vs with foode, euen as a good master of an house studieth to susteine & feede suche as be of his housholde.

The signification of Baptisme.

M. To the end that we may vnderstande them both so muche the better, let vs consider them aparte one after another. Firste what is the significatiō of Baptisme?

C. It standeth in two pointes: firste,

first, our Lord repreſenteth to vs herein, the remiſsion of our ſins: ſecondlie, our regeneratiō. *Rom. 6. Ephe. 5.*

M. What ſimilitude hath water with thoſe things, that it maye repreſent them? 49. Sūday.

C. Firſt, the remiſsion of ſinnes is a maner of waſhing, wherby our ſoules are cleāſed frō their filthines, euen as the filthe of of our body is waſhed awaye with water. *The myſterie of the water in Baptiſme*

M. What ſaieſt thou of regeneration?

C. Becauſe the beginning of our regeneration, ſtandeth in the mortification of our nature, & the end that wee become newe creatures through the Spirite of GOD, therefore the water is powred vpon the head, to ſignifie that we are dead or buried, and that in ſuch ſorte, that our ryſing agayne into a newe life is therwithal figured, in that *Wherfore the water is powred vpon the heade.*

that

that the powring of the water is but a thing of a very shorte continuance, and not ordeined that wee shoulde bee drowned thereby.

M. Thou meanest not that the water is the washinge of oure soules?

The water doeth not clense vs, but the bloode of Christ onely. 1. Iohn 1. 2. Pet. 1.

C. No: for that belongeth to the bloode of our Sauiour Christe alone, which was shed, that all our filth might be wiped away, and that we might bee counted pure and without spotte, euen before God: the which thinge then taketh effect in vs, what time our consciences be sprinkled therewith by Gods holye Spirit, but the Sacrament doth testifie and declare it vnto vs.

M. Meanest thou then that the water standeth in none other steade vnto vs but as a figure?

The water is not a bare figure.

C. It is such a figure as hath the veritie ioyned vnto it: for God keepeth

keepeth his promise and deceiueth no man: wherefore it is certayne that remission of sinnes, and newnes of life is offered vnto vs in Baptisme, & that we receyue the same there. *The promise is ioyned vnto it.*

M. Is this grace receyued indifferentlie of all men?

C. No: for diuers through their wickednes, cause it to stande them in no steade: neuertheles the Sacrament looseth not his propertie, albeit that none feele the comfort thereof, but onely the faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

C. By the death and resurrection of our Sauiour Christ: for his death standeth in this steade vnto vs, that by it our old Adá is crucified, and our sinfull nature is, as it were, buried, so that it beareth no more rule in

Whereby we are renewed in Spirite.

vs. As touching the newnes of life, which is, to be obedient to Gods will, that we obteine by his resurrection.

M. Howe doo we obteyne this grace in Baptisme?

C. Because we are there clothed with Christ, and indued with his holy Spirit, if so be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

M As touching our part, what is the right vse of Baptisme?

Wherein the right vsing of Baptisme standeth.

C. The right vse thereof stãdeth in faith & repentance: that is, in that we be sure that we haue our consciences cleansed in the blood of Christ: and in that we both feele in our selues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our affections, & so to make vs readie to doo the will of God.

M. See-

M. Seeing all this is required in the right vſing of Baptiſme, howe is it that little children be baptiſed? *Jo. Sunday.*

C. I did not meane that faith & repentance ought alwayes to go before the miniſtration of this Sacrament: for that is onlie requiſite in them that bee of age and diſcretion, ſo that it is ſufficient, if the little children ſhewe forth the fruites of Baptiſme, when they are come to ſufficient age to knowe it. *The Baptiſme of infants.*

M. Howe wilt thou proue, that there is no inconuenience in this doing?

C. For in like maner circumciſion was a Sacrament of repentance, as Moſes and the Prophetes doo witneſſe, and alſo a Sacrament of faith, as S. Paul teacheth, and yet God did not debarre little children from the *Deut. 10 Ier. 4.* *Rom. 4.*

receyuing of the same.

M. No, but art thou able to preue sufficiētlie, that there is as good reason that they should be receyued to Baptisme, as that the other should be circumcised?

C. Yea: for the same promises whiche God did make in time past to his people of Israel, are nowe extended vnto al coastes of the worlde.

M. And followeth it therefore, that we must vse also the signe?

C. Yea, if wee will consider the thing effectuallie: for Christe hath not made vs partakers of that grace, whiche belonged in time past to the children of Israel, to the intent he would in vs diminishe or obscure it, but rather to shewe forth his goodnes more euidentlie, and in greater aboundance.

The promises whiche were made to the Iewes onely, are nowe offred to all men.

M. Doest thou count then, that if we did denie baptisme to litle chil-

childre n, the grace of GOD ſhould bee diminiſhed by the comming of Chriſt?

C. Yea ſurely: for we ſhould be by that meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie towardes our childrē, the which thing they that were vnder the Lawe had: and in very deed, this thing ſerueth highlie to our comforte, and to the eſtabliſhing of the promiſe, which hath bene made vnto vs from the beginning.

M. Thy minde is then, that for as much as it pleaſed God in olde time to declare him ſelf to be the Saiuour: yea, of little children, and that he thought it alſo good to ſeale his fauourable promiſe in their bodies by an outwarde Sacrament, that therfore it is very good reaſon, that there be no leſſe tokens of aſſurance after Chriſtes com-

ming, since the selfe same promise cõtinueth still, and is more openlie vttered, aswell by word as deede.

C. Yea: and moreouer it seemeth a thing worthie of notable reprehẽsion, if men would do so much wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue & substance of Baptisme belongeth vnto them, which is of much higher estimation.

M. For what cõsideration ought we to baptise little children?

To what purpose children are baptised.

C. In token that they are inheritors of the blessing of GOD, which is promised to the seede of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profite them selues thereby.

21. Sunday.

M. Lette vs nowe speake of the Supper: and first, what is the signi-

ſignification thereof?

C. Our Lorde did ordeine it to put vs in aſſurance, that by the diſtribution of his bodie and blood, our ſoules are nouriſhed in the hope of life euerlaſting. *Of the Lordes Supper.*

M. Why is it that our Lorde repreſenteth vnto vs his bodie by the breade, and his blood by the wine?

C. To ſignifie vnto vs, that what propertie the breade hath towardes our bodies, that is, to feede and ſuſteine them in this tranſitorie life, the ſelfe ſame propertie alſo his bodie hathe touching our ſoules, that is, to nouriſhe them ſpirituallie. And in like maner as the wine doth ſtrengthen, comfort & reioyce man, euen ſo his blood is our full ioye, our comfort and ſpirituall ſtrength. *Chriſt ofſereth to vs his bodie by the bread, & his blood by the wine.*

M. Doeſt thou meane, that we

must be in deede partakers of the bodie and blood of the Lord?

The onely staye of our truſt.

C. I meane ſo: for ſince the whole truſt and aſſurance of our ſaluation doeth conſiſte in the obedience which hee hath performed vnto God his Father, (in that that God doeth accept and take it as if it were ours) we muſt firſt poſſeſſe him, ſeeing that his benefites doo not belong vnto vs, vntill hee haue firſt giuen him ſelfe vnto vs.

M. Why? did not Chriſt giue him ſelfe vnto vs what time he gaue him ſelfe to bee crucified, that thereby we might be brought into the fauour of GOD his Father, and be deliuered from damnation?

C. Yes: but that doeth not ſuffice vnles we do receyue him withal, in ſuch ſorte as we may feele in our conſciences the fruite & efficа-

efficacie of his death and paſſion.

M. Is not faith the readie meanes to receyue Chriſt by?

C. No doubte: and not onely in that we beleeue that hee dyed and roſe agayne to deliuer vs from euerlaſting death, and to procure vs alſo euerlaſting life, but alſo by that he dwelleth in vs, and is ioyned with vs as the heade with his members, to the ende to make vs partakers of all his graces, by the force of this ioyning togither. *After what ſorte we receyue Chriſt.*

M. Haue we Chriſt ioyned vnto vs by none other meanes then by his Supper? *52. Sūday.*

C Yes: for we receyue Chriſte with the fruitiō of his benefits, by the preaching of the Goſpel, as Saint Paul witneſſeth, in that that our Lorde Ieſus doth promiſe vs therein, that wee are bone of his bones, and fleſhe of his *1 Cor. 1. Ephe. 5.*

his flesh: and againe, that he is
Iohn 6. the breade of life, which came
down frō heauē to nourish our
Iohn 17. soules: and in another place,
that we are one with him, euen
as he him selfe is one with his
Father, and such like.

M. What is there more to be had in the Sacrament, or to what vse doeth it serue vs besides?

C. This is the difference, that this our ioyning togither is more euidentlie and plenteouslie sett forth vnto vs: for albeit our Sauior Christ be in verie deed exhibited vnto vs, both by Baptisme, and by the preaching of his worde, yet that is but in a part, as it were, and not fullie.

M. What is it then briefly, that we haue by this signe of breade?

C. That the bodie of our Lorde Iesus for so much as it was once offred vp for vs in sacrifice, to bring vs into Gods fauour, is

now

nowe giuen vnto vs, to assure vs that we are partakers of his reconciliation.

What doth the signe of breade teach vs?

M. And what haue wee by the signe of wine?

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a full price & satisfaction of all oure sinnes, euen so he now giueth it vnto our soule to drinke, wherby we shoulde not doubte to receiue the fruite and benefite thereof?

What is signified vnto vs by the wine.

M By these thine answeres I gather that the Lordes Supper doeth direct vs to the death & passion of our Sauiour Christ, to the intent we may be partakers of the vertue thereof.

C. It dooeth so; for euen then the onelie and euerlasting sacrifice was offered vppe for our redemption Wherfore there remaineth nowe nothing els, but that

The lordes Supper is not a sacrifice propiciatorie

that we should haue the fruites thereof.

M. The Supper then, was it not ordeyned to offer vp the bodie and blood of our Sauior to god his Father?

Christe alone is the euerlasting Bishop. Hebr. 5. Mat. 26.

C. No: for there is none, but hee alone, vnto whome that office belongeth, for so much as he is the euerlastinge Sacrificer: but the charge that hee hath giuen vnto vs, is, that we doo receyne his bodie, and not offer it.

53. Sũday.

M. Wherefore be there two signes instituted?

The ordeinyng of two signes was for our weaknes.

C. Our Lorde did that to helpe our infirmitie, signifying that he is as well the drinke as the meate of our soule, to the ende we might be content to seeke our nourishement fullie and wholie in him, and no where else.

M. Doeth the seconde signe whiche is the cuppe, belong indifferently

rentlie vnto all men?

C. Yea: and that by the cõmandement of our Sauiour Christ, contrarie wherevnto we maye in no wise doo.

M. Receyue wee in the Supper, onely the tokens of the thinges afore rehearsed? eyther are they effectuallie in deed there giuen vnto vs?

C. For so much as our Sauiour Christ is the trueth it selfe, it is most certaine, that the promises which he made at his Supper, be there in deede accomplished, and that which is figured by the signes, is truely performed: so then accordinge as he there made promise, and as the signes do represent, there is no doubte, but hee maketh vs partakers of his verie substãce, to make vs also to growe into one life with him.

M. Howe may this be done, seeing

ing the bodie of our Sauiour Christ is in heauen, and we are here as pilgrimes on the earth?

How we receyue Christ in the Supper.

C. Verilie it commeth to passe by the wonderous and vnsearcheable workinge of his Spirite, who ioyneth easelie togither thinges being farre asunder in place.

M. Then his bodie is not presentlie included in the breade, neyther his blood conteyned within the cuppe.

What is to be done if we will receiue the substance of the Sacramentes

C. No, but cleane contrariewise, if we will haue the substance of the Sacrament, we must lift vppe our hartes into heauen, where our Sauiour Christe is in the glorie of his Father, frō whence wee haue sure hope, that hee will come for our redemption: and therefore wee may not searche him in these corruptible elementes.

M. So then thy iudgement is, that

that there bee two thinges in this Sacrament: the ſubſtance of breade and wine, whiche wee ſee with the eye, touche with our hande, and taſte with our mouth: and alſo Chriſte, by whome our ſoules are inwardlie nouriſhed.

C. You ſay trueth: and in ſuche ſorte that wee haue therewith alſo a ſure token, and as it were a pledge of the ryſinge agayne of our bodies, in ſo muche as they are alreadie made partakers of the ſigne of life. *Pledges of our reſurrection*

M. Howe ought this Sacrament to be vſed?

C. Saint Paul teacheth the right manner of the vſinge thereof: whiche is, that euerie man examine him ſelfe before that hee come vnto it. *1. Cor. 11. 4. Sūday.*

M. Wherein ought a man to examine him ſelfe?

C. He

C. He must consider whether he be a true member of Christ.

M. Wherby may a man haue sure knowledge thereof?

The sure tokens of a true Christian

C. If he haue true faith and repentance, & do loue his neighbour with an vnfeyned loue, not keepinge in his harte anie rancour, hatred or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. Wee must needes haue both sounde, right, and not counterfaited: but to speake of such a perfection, as vnto whiche nothing can be added, it can not be found in man: also this Supper had bene a thing ordeyned in vayne, if none were meete to come to it, vnles he were thoroughly perfect.

M. By this saying, our imperfection doeth no whit hinder vs from comming thereunto?

C. Rather contrariewise, it shuld stande

ſtande vs in no ſteade, if wee were not vnperfect: for it is as an helpe and ſuccour againſt our infirmitie.

M. Doo theſe two Sacramentes ſerue to no other ende, but to ſupporte and beare vp our imperfection?

C. Yes, they are alſo ſignes and badges of our profeſsion, that is to ſay, by them we proteſt openlie, that we are the people of God, and make open profeſsion of our Chriſtian Religion.

M. What ſhall we then iudge of him that refuſeth to vſe them?

C. We ought not to count him a Chriſtian man: for in ſo dooing he refuſeth to confeſſe him ſelfe to be a Chriſtian, & what is that elſe, but as it were, couertlie to refuſe Chriſt?

M. Is it ynough to receyue them both once only in our life time?

Howe it is that wee receiue the Supper oft times, though wee may be but once baptized.

C. Baptisme was ordeined to be receyued but once: wherefore it is not lawfull to be baptized againe: but it is otherwise to be thought of the Supper.

M. What is the reason thereof?

C. By baptisme God doeth bring and receiue vs into his church: and when he hath once receyued vs, hee declareth also to vs by the Supper, that he will feed vs continuallie.

55. Sūday.

To whom the ministration of the Sacraments doo belong.

M. To whom belongeth the ministration of Baptisme, and of the Lords Supper?

C. Vnto them, who haue the charge to preach openlie in the Church: for the preaching of Gods worde, and the administration of the Sacramentes, be thinges iointlie belonging to one kinde of office.

M. Is there not a proofe to bee brought for this, out of the Scripture?

C. Our

C. Our Lorde giueth a speciall charge and commaundement vnto his Apostles, as well to baptize as to preache: and as touching the Supper, he giueth them iniunction to folowe his example: Now he did the part of a Minister, in that he gaue it to others.

Mat. 28.

Mi. The Pastours, who be the Ministers of the Sacramentes, ought they to receyue indifferentlie euerie person that commeth?

C. As touching Baptisme, for as much as there be none in our time baptized but little childre, there ought to be no choise vsed: but as concerning the Supper, the Minister must refuse to giue it to them that bee vtterlie vnworthie.

Who ought to be shut out from the Supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lord shuld be defiled

and dishonoured.

M. But yet our Lorde admitted Iudas to the holie Supper, notwithstanding his wickednes.

C. Yea: for his wickednes was hitherto hidde: and albeit our Lorde knewe it right well, yet was it not notorious & knowen vnto men.

Wherfore Iudas was admitted.

M. What way is to be vsed then towardes the hypocrites?

C. The Minister ought not to exclude & shut them out as vnworthie, but he must tarie vntil it shal please god to make their close wickednes knowen.

M. What if he him selfe knowe, or if he be priuelie aduertised of anie such?

C. That is not a sufficient cause for him to denie them the Supper, vnles he haue the thinge tried by sufficient proofe, and therwith the iudgement of the Church.

M. It is

M. It is then meete to haue a politicke order touching this matter?

C. What elſe: If the Congregatiō be well ordered, there muſt be certeine appointed to watche, & take diligent heede for ſuch open crimes as may be cōmitted: and they hauinge authoritie, ought in the name of the whole Churche to inhibite ſuch as be by no meanes meet, neyther can be partakers therof without the diſhonour of God, and the offence of the faithfull.

The ende of the inſtruction of children in the faith.

THE MANER to examine children before they bee admitted to the Supper of the Lord.

The Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, & in Iesus Christe his Sonne, and in the holy Ghoste, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghoste, be they anie more then one God?

C. No, although they be distinct in persones.

M. What is the effect of thy faith?

C. That God the Father of our Lorde Iesus Christ, (and so by him of vs all) is the beginning & principall cause of all things, the which he gouerneth in such sorte, that nothing can be done with-

without his ordinance, & prouidence. Next, that Iesus Christ his Sonne came down into this worlde, and accomplished all thinges which were necessarie for our saluation: and ascended into heauen, where he sitteth at the right hande of the Father, that is, that he hath all power in heauen and in earth, & shall come again frō thence to iudge the whole world. Furthermore that the holie Ghost is verie God, because he is the vertue, & power of God, and printeth in our hartes the promises made vnto vs in Iesus Christ. And finallie, that the Church is sanctified, & deliuered from their sinnes, thorough the mercies of God, and that after this life rise agayne to life euerlasting.

M. Must we serue god according as he hath cōmanded, or els as mens traditions teache vs?

C. We muſt ſerue him as he hath taught vs by his worde & cõmaundements, and not according to the commaundements of men.

M. Canſt thou keepe Gods commaundements of thy ſelfe?

C. No verilie.

M. Who then doeth keepe & fulfill them in thee?

C. The holie Ghoſt.

M. When God then giueth thee his holie Ghoſt, canſt thou perfectlie obſerue them?

C. No, not ſo

M. Why? God doeth curſe & reiect all ſuch as do not in euerie point fulfil his cõmandements.

C. It is true.

M. By what meanes then ſhalt thou be ſaued, & deliuered frõ the curſe of God?

C. By the death and paſsion of our Lorde Ieſus Chriſt.

M. Howe ſo?

C. For

C. For becauſe that by his death he hath reſtored vs to life, & reconciled vs to God his Father.

M. To whom doeſt thou make thy prayers?

C. I pray to God in the name of our Lord Ieſus Chriſt, our Aduocate and Mediator, referring all my prayers to that ſcope, which Chriſt our Sauiour hath left vs as a moſte ſufficient and abſolute rule.

M. Howe many Sacramentes are there in Chriſtes Church?

C. Two: Baptiſme, & the Lords Supper.

M. What is meant by Baptiſme?

C. Firſt, it ſignifieth that we haue forgiuenes of our ſinnes, by the blood of Chriſte. Secondlie, it ſetteth before our eyes our regeneratiō or new ſpirituall birth.

M. What ſignifieth the Supper of the Lord?

C. That by the ſpirituall eatinge and

and drinking of the body and blood of our Lord Ieſus Chriſt, our ſoules are nouriſhed vnto life euerlaſting.

M. What do the bread & wine repreſent in the Lords Supper?

C. That as our bodies are nouriſhed therwith, ſo our ſoules are ſuſtayned and nouriſhed with the vertue of Chriſtes bodie & blood: not that they are incloſed in the breade and wine, but we muſt ſeeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we atteyne vnto him there?

C. By faith, which Gods Spirite worketh in our hartes, aſſuring vs of Gods promiſes made to vs in his holie Goſpell.

The End.

A FORME OF Prayers to bee vsed in priuate houses euerie morning and euening.

Morning prayer.

ALmightie God, and moſte mercifull Father, we do not 1 preſent our ſelues here before thy Maieſtie, truſting in our owne merites or worthines, but in thy manifolde mercies, whiche haſt promiſed to heare our prayers, and 2 graunt our requeſtes, whiche wee ſhall make to thee in the Name of thy beloued Sõne IESVS Chriſt our Lorde, who hath alſo commanded vs to aſſemble our ſelues together in his 3 Name, with full aſſurance, that he will not onely bee among vs, but alſo will be oure 4 Mediatour, and Aduocate towardes thy

1 *Dani. 9.*

2 *Ioh. 16.*

3 *Mat. 18.*

4 *1. Tim. 2.*

thy Maiesti, that we may 5 obteine all things which shall seeme
5 1. Ioh. 3. expedient to thy blessed will, for our necessities. Therefore we beseeche thee, most merciful Father, to turne thy louing countenance
6 towardes vs, and 6 impute not
Psal. 32. vnto vs our manifolde sinnes and offences, whereby we iustlie deserue thy wrath and sharpe punishment: but rather receyue vs to thy mercie for Iesus Christes sake, accepting his death and passion as a iuste 7 recompence for
7 1 Iohn 2. all our offences, in whom onely thou art pleased, and thorough whom thou canst not bee offended with vs. And seing that of thy great mercie we haue quietlie passed this night, graunt, O heauenlie Father, that we may bestowe this day wholy in thy seruice, so that all our 8 thoughtes, wordes,
8 Col. 3. and deedes, may redounde to the glorie of thy Name, and good ex-

ample

ample to all men: who seeinge our good workes, maye glorifie thee our heauenlie Father. And for as much as of thy meere fauour and loue thou hast not onelie created vs to thine owne 9 similitude & likenes, but also hast chosen vs to be heyres with thy deare Sonne Iesus Christe, of that immortall kingdome which thou preparedst for vs before the begin ning of the worlde: we beseeche thee to 10 increase our faith and knowledge, and to lighten oure hartes with thine holy Spirit, that we may in the meane time liue in godlie conuersation and integri tie of life, knowing that 11 idola ters, adulterers, couetous men, contentious persones, drunkards, gluttons, and such like, shall not inhertte the kingdome of God.

9 *Gene. 2.*

10 *Luke 17.*

11 *Gal. 5.*

And because thou hast commaunded vs to praye one for another, we do not onely make re-

quest,

quest; O Lord, for our selues and them that thou hast alreadie called to the true vnderstandinge of thine heauenlie will; but for all
12 people & 12 nations of the world
Act. 10. who as they knowe by thy won-
8. Tim. 2. derfull workes, that thou art god ouer all, so they may bee instructed by thine holie Spirit, to beleue in thee their onelie Sauiour and Redeemer. But for as muche as
13 they can not 13 beleeue, except
Rom. 10. they heare, nor can not heare, but by preaching, and none can preache except they be sent, therfore, O Lorde, rayse vp faithfull distributers of thy mysteries, who setting apart all worldlie respectes, may both in their life & doctrine onely seeke thy glorie: Contra-
14 rilie, confounde 14 Sathan Anti-
Rom. 16. christ, with all hyrelinges & papistes, whome thou hast alreadie caste off into a reprobate sense, that they may not by sectes, schismes,

mes, hereſies and errours, diſquiet thy little flocke. And becauſe, O Lorde, we be fallen into the latter dayes, and 15 daungerous times wherein ignorance hath gotten the vpper hande, and Satan with his miniſters ſeeke by all meanes to quenche the light of thy Goſpell, we beſeeche thee to 16 maintein thy cauſe againſt thoſe 16 rauening wolues, and ſtrengthen all thy ſeruaunts whom they keepe in priſon and bondage. Let not thy long ſuffering bee an occaſion either to increaſe their tyrannie, or to diſcourage thy children, neyther yet let our ſinnes and wickednes, be an hinderance to thy mercies, but with ſpeede, O Lorde, conſider the great miſeries, and afflictions of thy poore Churche, whiche in ſundrie places by the furious rage of enimies, is grieuouſlie tormented: and thus wee confeſſe

15 2.Tim.3.

16 Marc.7.

O Lord,

O Lorde, to come moſte iuſtely for our ſinnes, which (notwithſtanding thy manifolde benefites whereby thou doeſt dailie allure vs to loue thee, and thy ſharpe threatninges, whereby wee haue occaſion to feare thee, and ſpeedilie to repente) yet continue in our owne wickednes, and feele not our hartes ſo touched with the diſpleaſure of our ſinnes, as wee ought to do. Therefore, O Lord, create in vs newe hartes, that with feruent mindes we may bewayle our manifolde ſinnes, and earneſtlie repent vs for our former wickednes and vngodlie behauiour towardes thee: and whereas
17 we can not of our 17 ſelues purRom. 7. chaſe thy pardon, yet we humbly
1. Cor. 3. beſeeche thee for Ieſus Chriſtes
Luke 17. ſake, to ſhewe thy mercies vppon vs, and receyue vs agayne to thy fauour. Graunt vs, deare Father, theſe our requeſtes, and all other things

things necessarie for vs and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose Name we beseeche thee, as he hath taught vs, saying, Our Father, &c.

A Prayer to be saide before meales.

ALl things depende vpon thy prouidence, O Lorde, to receyue at thine hands due sustenance in time conuenient. Thou giuest to them, & they gather it: thou openest thine hand, & they are satisfied with all good things. *Psal. 104*

O heauenlie Father, whiche art the fountaine and full treasure of all goodnes, we beseeche thee to shewe thy mercies vppon vs thy children, & sanctifie these giftes which we receyue of thy merciful liberalitie, graunting vs grace to *1. Tim. 4*

vse them 2 soberly and purely ac-
2 Tim. 2. cording to thy blessed wil: so that hereby we may acknouledge thee to bee the author and geuer of all good thinges: and aboue all, that wee may remember continually to seeke the 3 spiritual food of thy
3 Iohn 6. worde, wherwith our soules may bee nourished euerlastingly, thorough our Sauiour Christ who is the true 4 breade of life, whiche
4 Iohn 6. came downe frō heauē, of whom who soeuer eateth shall liue for euer, & reigne with him in glorie for euer world without end. Amē

¶ *A thankes giuing after meales.*

Psal. 117 LEt all Nations magnifie the Lorde: let all people reioyce in praysing and extolling his great mercies. For his Fatherlie kindnes is plentifullye shewed forth vppon vs, and the trueth of his

his promise indureth for euer.

We render 1 thankes vnto thee, O Lorde God, for the manifolde benefites, which we continuallie receyue at thy bountifull hande, not onely for that it hath pleased thee to feed vs in this present life: giuing vnto vs all thinges necessarie for the same, but especiallie because thou hast of thy free mercies 2 facioned vs a newe, into an assured hope of a farre better life, the whiche thou hast 3 declared vnto vs by thine holie Gospell. Therefore we humblie beseeche thee, O heauenlie Father, that thou wilt not suffer our affections to be so 4 entangled, or rooted in these earthlie and corruptible thinges, but that we may alwayes haue our mindes directed 5 to thee on 6 high, cõtinually watching for the 6 cõming of our Sauior Christ, 7 what time he shall appeare for our full redemption.

1 Colo. 3.
2 Rom. 8. Tit. 3.
3 2. Tim. 1.
4 1. Ioh. 2.
5 1. Tim. 3.
6 1. Cor. 1.
7 Rom. 8.

To whom with thee and the holie Ghoſt, be all honour and glorie, for euer and euer. So be it.

EVENING Prayer.

O Lorde God, Father euerlasting, and full of pitie, wee acknowledge and confeſſe, that we be not 1 worthie to lift
1 Luke 15 vp our eyes to heauen, much leſſe to preſent our ſelues before thy Maieſtie, with cõfidence that thou wilt heare our prayers and graũt our requeſtes, if we conſider our owne deſeruings: For our conſciences do accuſe vs, and our ſinnes witneſſe againſt vs, and wee knowe that thou arte an vpright iudge, which doeſt not iuſtifie the
2 ſinners & wicked men; but 2 puniſheſt the faultes of all ſuche as
Exod. 2. tranſgreſſe thy commandements. Yet moſt mercifull Father, ſince it

hath

hath pleased thee to 3 commande vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when wee feele our selues, as it were, swallowed vp of death and 4 desperation, we vtterlie renounce all worldlie confidence, and flee to thy souereigne boũtie, as our only stay and refuge, beseeching thee not to call 5 to remembrance our manifold sinnes & wickednes, wher by we continuallie prouoke thy wrath and indignatiõ against vs: neyther our negligence and vnkindnes, which haue neither wortheli esteemed, nor in our liues sufficientlie expressed the sweete comfort of thy Gospell, reuciled vnto vs: but rather to accepte the obedience and death of thy Sõne Iesus Christ, who by offeringe vp his bodie in 6 sacrifice once for al, hath made a sufficient recõpence for all our sinnes. Haue mercie

3 *Psal. 50.*

4 *Psal. 18.*

5 *Psal. 79.*

6 *Heb. 9. 10*

therefore vpon vs, O Lorde, and
7 forgiue vs our 7 offences. Teache
Psal. 19. vs by thine holie Spirite, that we
may rightlie weigh them, & earneſtlie repent for the ſame: and ſo
much the rather, O Lord, becauſe
8 that the 8 reprobate, and ſuche as
Psal. 58. thou haſt forſake, can not prayſe
thee, nor call vpon thy Name, but
9 the 9 repenting harte, the ſorowfull minde, the conſcience oppreſſed, 10 hungring & thirſting for
10 thy grace, ſhall euer ſet forth thy
Psal. 107 prayſe and glorie. And albeit wee
be but 11 wormes and duſt, yet
11 thou art our Creatour, and we be
Psal. 22. the worke of thine handes: yea,
12 thou art our 12 Father, & we thy
2. Cor. 5. children: thou art our ſhepheard, and we thy flocke: thou art our redeemer, & we thy people whō thou haſt bought: thou art our
13 GOD, and we thine inheritan-
Deut. 10. ce. 13 Correct vs not therefore
Psal. 6. in thine anger, O Lorde, neyther

accor-

according to our deſertes puniſhe vs, but mercifullie chaſtiſe vs with a fatherlie affection: that all the worlde may knowe, that at what 14 time ſo euer a ſinner dooeth repēte him of his ſinne, from the bottome of his harte, thou wilt put away his wickednes out of thy remēbrance, as thou haſt promiſed by thine holy Prophet.

14 Ezec. 18.

(.) Finallie, for as much as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeyned him the daye to trauell: graunt, O deare Father, that we may ſo take our bodilye reſte, that our ſoules may continuallie 15 watch for the time that our Lorde Ieſus Chriſte ſhall appeare for our deliuerance out of this mortall life, and in the meane ſeaſon, that wee, not ouercome by anie 16 fantaſies, dreames, or other temptations, may fullie ſette our mindes vppon thee,

15 Luc. 12.

16 Mat. 6.

this mark directeth vs to that part of the morninge prayer, that is, for increaſe of the Goſpel which alſo may be ſaide here as time ſerueth.

loue thee, feare thee, and reſt in thee: furthermore, that our ſleepe be not 15 exceſsiue or ouermuch after the inſatiable deſires of our fleſhe: but onely ſufficient to cõtent our weake nature, that wee may be better diſpoſed to liue in all godlie cõuerſation to the glorie of thine holie Name, and profite of our brethren. So be it.

15 Luc. 21. 6

A COMPLAINT OF THE TYRANnie vſed againſt the Sainctes of God, conteyning a confeſsion of our ſinnes, and a prayer for the deliuerance and preſeruation of the Church, and confuſion of the enemies.

ETernall & euerlaſting God, Father of our Lorde IESVS Chriſt, who haſt commanded

ded vs to praye, and promiſed to heare vs, euen when wee doo call from the pitte of deſperation, the miſeries of theſe our moſt wicked dayes compell vs to powre foorth before thee the complaints of our wretched hartes oppreſſed with ſorowe. Our eyes doo beholde, & our eares do heare the calamities and oppreſsion which no tongue can expreſſe, neyther yet, alas, do our dull hartes rightlie conſider the ſame. For the heathen are entred into thine inheritance: they haue polluted thy Sanctuarie, prophaned & aboliſhed thy bleſſed inſtitutions, moſt cruelly murthered thy deare children. Thou haſt exalted the arme and force of our enemies: thou haſt expoſed vs to a praye, to ignominie and ſhame before ſuch as perſecute thy trueth. Their wayes do proſper: they glorie in miſchiefe, and ſpeake proudlie againſt the honour

Pſal. 79.

nour of thy Name. Thou goeſt not forth as Captaine before our hoſtes. The edge of our ſworde whiche ſometimes was moſte ſharpe, is nowe blunt, and doeth returne without victorie in battell.

It appeareth to our enemies, O Lorde, that thou haſt broken that league and couenant, which of mercie and goodnes, thou haſt made with thy Churche. For the libertie whiche they haue to kill thy children like sheepe, and to ſhedde their blood, no man reſiſting, doeth ſo blinde and puffe them with pride, that they are not aſhamed to affirme, that thou regardeſt not our intreating. Thy long ſuffering and patience, maketh them bolde from crueltie to proceede to the blaſphemie of thy Name. And in the meane ſeaſon, alas, wee doo not conſider the heauines of our ſinnes, which

whiche longe haue deſerued at thine handes, not only theſe temporall plagues, but alſo the tormentes prepared for the inobedient. For we knowing thy bleſſed will, haue not applied our diligence to obey the ſame, but haue folowed, for the moſte parte, the vaine conuerſation of the blinde worlde: and therefore in very iuſtice haſt thou viſited our vnthākfulnes. But, O Lord, if thou ſhalt obſerue and keepe in minde for euer the iniquities of thy childrē, then ſhall no fleſhe abide, nor bee ſaued in thy preſence. And therefore we conuicted in our owne conſciences, that moſt iuſtlie wee ſuffer, as puniſhed by thine hand, do neuertheles call for mercie, according to thy promiſe. And firſt we deſire to be corrected with the rodde of thy children, by the whiche we may be brought to a perfect hatred of ſinne, and of our

Pſal. 143

ſelues: and therfore, that it would pleaſe thee, for Chriſte Ieſus thy Sonnes ſake, to ſhewe to vs & thy whole Church vniuerſallie perſecuted, the ſame fauour and grace, that ſometimes thou diddeſt, whē the chiefe members of the ſame for anguiſhe & feare, were compelled to crye: Why haue the nations raged? why hath the people made vproares? and why haue Princes and Kinges coniured againſt thine anoointed Chriſte Ieſus? Then diddeſt thou wonderfullie aſsiſt and preſerue thy ſmall and diſperſed flocke: then diddeſt thou burſt vppe the barres & gates of yron: then diddeſt thou ſhake the foundations of ſtronge priſones: then diddeſt thou plague the cruell perſecutours, and then gaueſt thou ſome tranquillitie and reſt after thoſe raginge ſtormes and cruell afflictions.

Pſal. 2.

O Lorde, thou remayneſt one

for

for euer: we haue offended, and are vnworthie of anie deliuerãce: but worthie art thou to be a true and constant God, and worthie is thy deare Sonne Christe Iesus, that thou shouldest glorifie his Name, and reuenge the blasphemie spoken against the trueth of his Gospell, which is by our aduersaries damned as a doctrine deceyuable and falſe: yea, the blood of thy Sonne is trodden vnder foote, in that the blood of his members is shedde for witnesing of thy trueth: And therefore, O Lorde, behold not the vnworthines of vs that call for the redresse of these enormities, neyther lette our imperfectiõs stoppe thy merties from vs, but beholde the face of thine anoynted Christe Iesus, and let the equitie of our cause preuayle in thy presence. Let the blood of thy Saintes, whiche is shedde, bee openlie reuenged in the

the eyes of thy Church, that mortall men maye knowe the vanitie of their counselles, and that thy children may haue a taste of thine eternall goodnes. And seeing that from that man of sinne, that Romane Antichriste, the chiefe aduersarie to thy deare Sonne, doth all iniquitie spring, and mischiefe proceede: let it please thy Fatherlie mercie more and more to reueile his deceit and tyrannie to the worlde: open the eyes of Princes and Magistrates, that clearly they may see howe shamefullie they haue bene and are abused by his deceyuable wayes, howe by him they are compelled moste cruellie to sheadde the bloode of thy Saintes, and by violence refuse thy newe and eternal Testament: that they in deepe consideration of their grieuous offences, maye vnfainedlie lament their horrible defection from Christe Iesus

thy

thy Sonne, from hencefoorth ſtudying to promote his glorie in the dominions cõmitted to their charges, that ſo yet once agayne may the glorie of thy Goſpell appeare to the world. And ſeing alſo that the chiefe ſtrength of that odious beaſte conſiſteth in diſſention of Princes, lette it pleaſe thee, O Father, which haſt claymed to thy ſelfe to bee called the GOD of peace, to vnite and knitte in perfecte loue the hartes of all thoſe, that looke for the life euerlaſting. Lette no craſte of Sathan moue them to warre one againſt another, neyther yet to mainteyne by their force and ſtrẽgth that kingdome of darkeneſſe: but rather, that godlie they maye agree (illuminated by thy worde) to roote out from among them all ſuperſtition with the maintayners of the ſame.

Theſe thy graces, O Lord, we vn-

vnfainedlie desire to bee powred foorth vpon all Realmes and nations, but principallie accordinge to that duetie, which thou requirest of vs, we moste earnestlie require that the hattes of the inhabitantes of Englande and Scotlande, whom the malice and craft of Sathan and of his Suppostes, of manie yeares haue disseuered, may continue in that godlie vnitie, whiche nowe of late it hath pleased thee to giue them, beinge knit togither in the vnitie of thy worde: open their eyes, that clearlie they may behold the bondage and miserie which is purposed against them both: and giue vnto them wisedome to auoyde the same, in suche sorte, that in their godlie concorde, thy Name may bee glorified, and thy dispersed flocke comforted and relieued.

The cõmon wealthes, O Lord, where thy Gospell is truelie prea-

preached, and harbour graunted to the afflicted members of Christes bodie, we commende to thy protection and mercie. Be thou vnto them a defence and buckler: be a watchman to their walles, & a perpetuall safegarde to their cities, that the craftie assaultes of their enimies repulsed by thy power, thy Gospell may haue free passage from one Nation to another: and let all Preachers & Ministers of the same haue the giftes of thine holie Spirit, in such aboundance, as thy godlie wisedome shall knowe to be expedient for the perfecte instruction of that flocke which thou hast redeemed with the precious blood of thine onelie and well beloued Sonne Iesus Christ: purge their hartes from all kinde of superstition, from ambition and vaine glorie, by which Sathan continuallie labourcth to stirre vp vngodly con-

tention: and let them ſo conſent in the vnitie of thy trueth, that neyther the eſtimation, whiche they haue of menne, neyther the vaine opinion, whiche they haue conceyued by their writings, preuayle in them agaynſt the cleare vnderſtandinge of thy bleſſed worde.

And nowe laſt, O Lorde, wee moſt humblie beſeeche thee, according to that prayer of thy deare Sonne our Lorde Ieſus, ſo to ſanctifie and confirme vs in thine eternall veritie, that neither the loue of temporall life, neyther yet the feare of tormentes and corporall death, cauſe vs to denie the ſame, when the confeſsion of our faith ſhalbe required of vs: but ſo aſsiſte vs with the power of thy holie Spirit, that not onely boldlie wee maye confeſſe thee, O Father of mercies, to be the true GOD alone, and whome thou haſt

haſte ſente our Lorde IESVS, to bee the onelie Sauiour of the worlde, but alſo, that conſtantlie wee maye withſtande all doctrine repugninge to thine eternall trueth, reueyled to vs in thy moſte bleſſed and holie worde. Remoue from all our hartes the blinde loue of our ſelues, and ſo rule thou all the actions of oure life, that in vs thy godly Name maye bee glorified, thy Churche edified, and Sathan finallie confounded by the power and meanes of our Lorde Ieſus Chriſte, to whome with thee and the holie Spirit, be all prayſe and glorie before thy Congregations, now & euer. So be it.

Ariſe, O Lorde, and let thine enimies be aſhamed: leſte them flee from thy preſence, that hate thy godly Name: let the grones of thy priſoners enter in before thee: and preſerue by thy power

ſuch as be appointed to death: let not thine enimies thus triumphe to the ende, but lette them vnderſtande that agaynſt thee they doo fight: preſerue and defende the vine, which thy right hande hath planted: and lette all nations ſee the glorie of thine anoynted.

Haſten Lord, and tarie not.

A GODLIE Prayer to be ſayde at all times.

HOnour and prayſe be giuen to thee, O Lorde God almightie, moſte deare Father of heauen, for all thy mercies and louing kindenes ſhewed vnto vs, in that it hath pleaſed thy gracious goodnes freelie and of thine owne accorde, to eleſt and chuſe vs to ſaluation before the begin-

ning

ning of the world: and euen like continuall thankes be giuen vnto thee for creating vs after thine owne image, for redeeming vs with the precious blood of thy deare Sonne, when we were vterlie loſt: for ſanctifying vs with thine holy Spirite, in the reuelation and knowledge of thine holy worde: for helping and ſuccouring vs in all our needes and neceſsities: for ſauing vs from all daungers of bodie and ſoule: for comforting vs ſo fatherlie in all our tribulations & perſecutions, for ſparing vs ſo long and giuing vs ſo large a time of repentance. Theſe benefites, O moſt mercifull Father, like as we acknowe-ledge to haue receyued them of thine onely goodnes, euen ſo wee beſeeche thee, for thy deare Sõne Ieſus Chriſtes ſake to graunt vs alwayes thine holy Spirit, where-by we may continuallie growe in

thankfulnes towardes thee, to be ledde into all trueth, and comforted in all our aduerſities, O Lord, ſtrengthen our faith: kindle it more in feruentnes and loue towardes thee and our neighbours, for thy ſake. Suffer vs not, moſte deare Father, to receyue thy word anie more in vaine, but graunt vs alwayes the aſsiſtãce of thy grace and holy Spirite, that in harte, worde, and deede, we may ſanctifie and worſhipp thy holy Name. Helpe to amplifie & increaſe thy kingdome, that whatſoeuer thou ſendeſt, wee may be hartilie well content with thy good pleaſure and wil: let vs not lacke the thing O Father, without the which we can not ſerue thee, but bleſſe thou ſo all the workes of our handes, that we may haue ſufficient, and not to be chargeable, but rather helpefull vnto others: be merciful O Lord, to our offences. And ſeeing

ing our debt is great, which thou haſt forgiuen vs in Ieſus Chriſte, make vs to loue thee & our neighbours ſo much the more. Be thou our Father, our Captaine & Defendour: in all tentations holde thou vs by thy mercifull hande, that we may be deliuered from al incõueniences, and end our liues in the ſanctifying and honour of thine holy Name, through Ieſus Chriſt our Lorde, and onely Sauiour. So be it. Let thy mightie hande and outſtretched arme, O Lorde, be ſtill our defence: thy mercie and louing kindnes in Ieſus Chriſt thy deare Sonne, our ſaluation, thy true & holy word, our inſtruction: thy grace & holie Spirite, our comfort and conſolation, vnto the ende and in the ende. So be it.

● *Lord, increaſe our faith.*

A PRAYER to be sayd of the childe, before he studie his lesson. Of the 119. Psalme.

WHerein shall the Childe addresse his way? in guidinge him selfe according to thy worde. Open myne eyes and I shall knowe the meruelles of thy Lawe. Giue me vnderstandinge, and I shall keepe thy Lawe, yea, I shall keepe it with mine whole harte.

LOrde, whiche art the fountaine of all wisedome and knoweledge, seeing it hath pleased thee to giue me the meane to be taught in my youth for to learne to guide me godly and honestlie all the course of my life, it may also please thee to lighten myne vnderstanding (the which of

of it ſelfe is blinde) that it maye comprehende and receiue that doctrine and learning which ſhall be taught me: it may pleaſe thee to ſtrengthen my memorie, to keepe it well: it may pleaſe thee alſo to diſpoſe mine harte willing lie to receiue it with ſuch deſire as appertayneth: ſo that by mine ingratitude, the occaſiō which thou giueſt me, bee not loſt. That I may thus doo, it may pleaſe thee to powre vpon me thine holy Spirit, the Spirit, I ſaye, of all vnderſtanding, trueth, iudgement, wiſdome and learning, the whiche may make me able ſo to profite, that the paynes that ſhalbe taken, in teaching me, be not in vaine. And to what ſtudie ſoeuer I applie my ſelfe, make me, O Lorde, to addreſſe it vnto the right ende: that is, to know thee in our Lord Ieſus Chriſt, that I may haue full truſt of ſaluation in thy grace, &c.

to ſerue thee vprightlie according to thy pleaſure, ſo that whatſoeuer I learne, it may be vnto me as an inſtrument to helpe me therevnto. And ſeeing thou doeſt promiſe to giue wiſedome to the litle and hũble ones, and to confonde the proude in the vanitie of their wittes: and likewiſe to make thy ſelfe knowẽ to them that be of an vpright hart, & alſo to blinde the vngodly and wicked, I beſeeche thee to fation me vnto true humilitie, ſo that I may be taught firſte to be obedient vnto thee, & next vnto my ſuperiors, that thou haſte appointed ouer me: further, that it may pleaſe thee to diſpoſe mine harte vnfeinedly to ſeeke thee, & to forſake all euill & filthie luſtes of the fleſhe: and that in this ſorte I may nowe preppare my ſelf to ſerue thee once in that eſtate wniche it ſhall pleaſe thee to appointe for me when I ſhall come to age.

Out

A PRAYER.

Out of the 25. Pſalme.

The Lorde reueileth his ſecretes vnto them that feare him, and maketh them to knowe his alliance.

A GODLIE Prayer to be ſayde before a man begin his worke.

O Lorde God, moſt mercifull Father and Sauiour, ſeeing it hath pleaſed thee to commaunde vs to trauell, that wee may relieue our neede, we beſeeche thee of thy grace ſo to bleſſe our labour, that thy bleſſing may extende vnto vs, without the whiche we are not able to continue: And that this great fauour may be a witneſſe vnto vs of thy bountifulneſſe and aſſiſtance, ſo that thereby wee maye knowe

knowe the Fatherlie care that thou haſt ouer vs.

Moreouer, O Lord, we beſeech thee that thou woldeſt ſtrengthē vs with thine holy Spirit, that we may faithfullie trauell in our vocation & ſtate, without fraude or deceyt: and that wee may indeuour our ſelues to followe thine holy ordinance, rather then to ſeeke to ſatisfie our greedie affections or deſire to gaine. And if it pleaſe thee, O Lorde, to proſper our labour, giue vs a minde alſo to helpe them that haue need, according to that abilitie that thou of thy mercie ſhalt giue vs: and knowing that all good thinges come of thee, graunt that we may humble our ſelues to our neighbours, and not by any meanes lift our ſelues vp aboue them, whiche haue not receiued ſo liberal a portion as of thy mercie thou haſt giuen vnto vs. And if it pleaſe thee

to

to trie and exercise vs by greater pouertie and neede then our flesh would desire, that thou wouldest yet, O Lorde, graunt vs grace to knowe that thou wilt nourishe vs continuallie through thy bountifull liberalitie, that wee be not so tempted, that we fal into distrust: but that we may patientlie wayte till thou fill vs, not only with corporall graces and benefites, but chieflie with thine heauenlie and spirituall treasures, to the intent that we may alwayes haue more ample occasion to giue thee thankes, and so wholie to rest vpon thy mercies. Heare vs, O Lord of mercie, through Iesus Christe, thy Sonne oure Lord.

AMEN.

FINIS.